

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

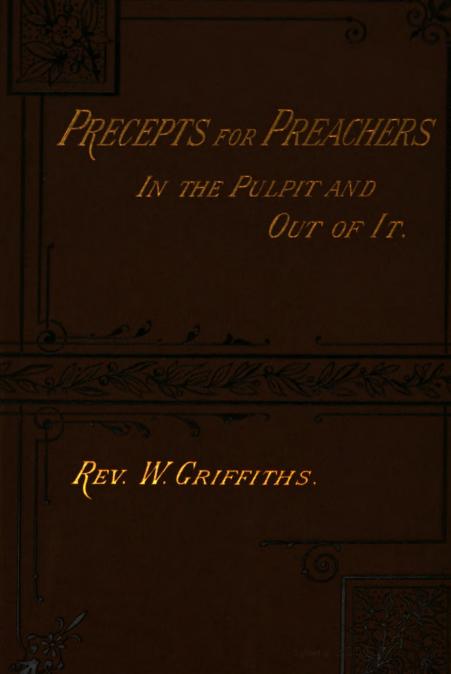
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/





Digitized by Google

PRECEPTS FOR PREACHERS

IN THE PULPIT

AND

OUT OF IT.

COMPILED FROM MANY AUTHORS

BY THE

REV. W. GRIFFITHS.

LONDON:

T. WOOLMER, 2, CASTLE ST., CITY ROAD, E.C., AND 66, PATERNOSTER ROW, E.C. 1884.

1311 C 1 Digitized by Google

Saliantyne Press BALLANTYNE, HANSON AND CO. EDINBURGH AND LONDON



PREFACE.

Books on preaching are already so numerous, and many of them so excellent, that the issue of another must needs be accompanied by some formal justification. The following considerations will, I trust, suffice to furnish it.

This book, as will be at once perceived, is not strictly an additional work on preaching, but a summary of the best contents of existing books. The number of these, and the excellencies of many of them, have suggested the possibility and the expediency of compiling a volume which would furnish the busy preacher with their best instructions, without the labour of perusing them all. And although it would be presumptuous to assert that the best selection has in each instance been made, and though some good books have not been laid under contribution at all in this volume, it is, I think, not too much to say that there will be found here a sufficiently representative collection of the best thoughts of the best writers on the ministry and its work. To have given from all such writers the whole of what is

superlatively good would have been to swell this volume to an inconvenient size, and would have resulted in the repetition, in other forms, of much that is inserted here.

It is hoped that the book will prove useful to some, especially among the large brotherhood of lay preachers, who may not have the leisure and the necessary mental discipline for the successful study of elaborate treatises on preaching, such as those of Porter, Bridges, Coquerel, Broadus, and Kidder; also, that those who have accomplished such a study will find advantage in the comparison of "many thoughts of many minds" upon the topics thus studied; and further, that many of all classes will find, in the use of this book, what I have found in my own experience, that brief, detached, and easily remembered instructions are often of more practical service than extended and formal treatises.

One caution is needed. The reader of these many thoughts must not expect perfect harmony in the instructions thus associated; nor must he believe every word and trust every direction, or he may occasionally find himself in an annoying dilemma. The best instructors fail to agree on every point, even in so practical a matter as preaching. And the reader will find here and there that he must use his own judgment in deciding which wise man he will follow, or in determining, by the help of all, a middle way for himself. In matters of taste and opinion, such as some of those

handled here, that "safety" which is found in a "multitude of counsellors" can be found in no other way.

Let me also add, that no amount of excellent human counsel can make a man a preacher, but can only aid in forming the preacher created by higher forces, and in directing the preacher guided by higher wisdom. Prayerful devotion, wisdom from above, rich acquaintance with the Bible, and the presence of the Spirit, sanctifying and furnishing a fair measure of natural ability—these, combined with painstaking exercise in the sacred work, can alone make a preacher. But these counsels of men of judgment and experience will be of great value in directing the efforts of the true, Heaven-made preacher, both in his own self-improvement and in the performance of his work.

Thanks are due, and are hereby gratefully presented, to those living British authors who have kindly permitted numerous extracts from their valuable works on preaching, especially to the Revs. Dr. Dale and Dr. Parker.

WILLIAM GRIFFITHS.

Wesley House, Morley, Dec. 17th, 1883.

CONTENTS.

I.

OFFICE, CALL, AND GENERAL QUALIFICATIONS. NATURE AND IMPORTANCE OF OFFICE—DIVINE CALL— PERSONAL PIETY—KNOWLEDGE, ETC	'AGE
II.	
GENERAL PREPARATION FOR THE WORK.	
BOOKS AND READING-STUDY-STUDY OF SCRIPTURE-	
OF NATURE—OF MEN	22
III. DIRECT PREPARATION FOR THE PULPIT. NECESSITY OF PREPARATION—TOPICS—TEXT—MATERIAL —SERMON STRUCTURE	71
IV. STYLE AND DELIVERY.	
COMPOSITION — LANGUAGE — GESTURE — EXTEMPORE	
PREACHING, ETC	122

SPIRIT, ETC.

\mathbf{v}

•••	
CONDUCT OF PUBLIC SERVICE.	PAGI
READING THE SCRIPTURES—PUBLIC PRAYER—SINGING	154
VI.	
EFFICIENCY IN PREACHING.	
PREACHING CHRIST, THE GOSPEL, THE LAW, ETC.—SCRIP-	
TURAL AND OTHER PREACHING-REASONING, ETC	
PERSONAL CONVICTION AND EXPERIENCE—EARNEST-	
NESS, ETC.—BOLDNESS, CHEERFULNESS, ETC	16
VII.	
USEFULNESS AND SUCCESS.	
SAVING SOULS-NEED OF DIVINE HELP-PRAYER-THE	

PRECEPTS FOR PREACHERS.

SECTION I.

OFFICE, CALL, AND GENERAL QUALIFICATIONS.

NATURE AND IMPORTANCE OF OFFICE.

"How high and awful a function is that which proposes to establish in the soul an interior dominion, to illuminate its powers by a celestial light, and introduce it to an intimate, ineffable, and unchanging alliance with the Father of spirits! The moment we permit ourselves to think lightly of the Christian ministry our right arm is withered; nothing but imbecility and relaxation remains."—Robert Hall.

"To stand in the counsel of God—to catch His mind, and to convey it, untainted by our touch, to others—to become the expositors of that wisdom which is manifold, and of that grace which is unsearchable—to assert and uphold the claims of Deity in a rebellious world—to know that our words are a savour of life or death—that the eternal destinies of men hang on the truths we utter—what things are these!"—Andrew Reed.

"In teaching, the truth is set forth simply on its own merits. In testifying, the speaker bears witness to matters of fact of which he is personally cognizant. In preaching, there is an authoritative, herald-like proclamation of the Gospel in the King's name. The best preacher, doubtless, is teacher, witness, and herald, all in one."—Rev. J. Macpherson.

"If the Church be a flock, the minister is the pastor; if a household, he is the steward; if a city, he is the watchman; if a husbandry, he is the labourer; if a building, he is the master-builder; if there be a treaty of peace, he is the ambassador, entrusted with the ministry of reconciliation."—Rev. C. Bridges.

"No one will rush hastily upon the work of the ministry who has just views of its nature. If the blood of Christ is more precious than corruptible things, as silver and gold; if the soul is more valuable than the body; if the joys and sorrows of eternity are of more importance than those of a moment; then it is not unduly magnifying the office of preaching to give it precedence above all earthly occupations."—

Dr. Skinner.

"As an ambassador of Christ, I regard a preacher of the Gospel as filling the most responsible office any mortal can occupy. His pulpit is, in my eyes, loftier than a throne. His office is one the angels themselves might covet."—Dr. Guthrie.

"I did this day of my ordination receive as much honour and work as ever I shall be able to know what to do with. Lord Jesus, proportion supplies accordingly."—Philip Henry.

"If I should write of the heavy burthen of a godly preacher, which he must carry and endure, as I know

by mine own experience, I should scare every man from the office of preaching."—Luther.

"What an excellent privilege is it to live in studying and preaching Christ!—to be continually searching into His mysteries, or feeding on them!-to be daily employed in the consideration of the blessed nature, works, and ways of God! Others are glad of the leisure of the Lord's day, and now and then of an hour besides, when they can lay hold upon it. But we may keep a continual Sabbath. We may do almost nothing else but study and talk of God and glory, and engage in acts of prayer and praise, and drink in His sacred, saving truths. Our employment is all high and spiritual. Whether we be alone or in company, our business is for another world. Oh that our hearts were but more tuned to this work! What a blessed, joyful life should we then live! How sweet would our study be to us! how pleasant the pulpit! and what delight would our conference about spiritual and eternal things afford us!"-Baxter.

"As much as the soul is better than the body, and as much as the purifying and perfecting the soul is preferable to all those mechanical employments which relate to the body, and as much as eternity is more valuable than this short and transitory life; so much does this employment excel all others."—Bishop Burnet.

"It is a terrible mistake to imagine that the ordination vow only pledges us to add certain specific duties to the ordinary occupations of an upright life—to do something more without being anything more. Far otherwise. It first binds us to feelings more heavenly, and ambitions more unearthly, and desires more sancti-

fied—to a life, in short, more withdrawn from the life of men; and then, in the power of this higher life, sends us forth to battle with the evil without us and around us, bidding us bring to bear upon others all that we have ourselves become. Not until the power of the Holy One be felt in the depths of thine own spirit mayest thou venture to speak to others the ineffable Not for the careless and light-hearted, not for the possessor of mere human eloquence, is it to describe the operations of the Eternal, to trace out to others the coming and going of the Lord and Giver of life, the paths that are on the deep waters, the footsteps that are not known, but for those who have put off from their souls the garniture of earth, and resolved to array, not the body of flesh, but the spirit within, in the vestments of a diviner life."—Rev. J. R. Woodford.

"From the moment I became one of the Lord's ministers, I have been either a scourge in His hands for the affliction of men, or a blessing sent down from heaven for their salvation."—Massillon.

"Of all the designations by which we might expect to find the minister of religion named or characterized, there is only one which is wanting in the New Testament, and that is the word priest. Priests may find a place in religions which are waiting for the true and sovereign Priest; there are none in the religion which has received and believes in Him. There no one person is priest, because all are priests; and it is remarkable that in the New Testament this word is applied only to Christians in general. To recover this idea of the priesthood, it has been necessary to create a sacrifice—to perpetuate the one only sacrifice which was once consummated. For us, who do not

believe in the 'real presence,' what remains in the minister, when, moreover, supernatural gifts have ceased? We answer, The Christian, but the Christian consecrating his activity to make others Christians, or to preserve in the faith of Christianity those who have embraced this religion. He does habitually that which all Christians ought to do when special opportunities present themselves. He does it with a degree of authority proportioned to the knowledge and fitness which we may suppose a man to possess who has devoted himself to this work. But he has no peculiar revelation. When he declares the wisdom of God as a mystery, when he presents himself as a steward of the mysteries of God, he does not lay claim to more inspiration than that which belongs to the least of the faithful. He is a steward, a dispenser of the common good; he does not take, as Jesus Christ did, of that which is his own, but of that which belongs to all. Examine all the titles, all the names which are given in the Gospel to ministers, and you will not find any which departs from the limits of this idea—the servant of humanity, in regard to its greatest interests, for the love of God. The pastor is nothing else than the recognized dispenser of the Word of God. He is a man who consecrates himself to break to the multitude the bread of truth. He is a man who devotes himself to the work of applying and appropriating to man the redemptive work of our Lord Jesus Christ, inasmuch as God has determined by the foolishness of preaching to save men. As Jesus Christ was sent by God, so is he sent by Jesus Christ. He comes on the part of Jesus Christ to do, from the principle of gratitude, what the Saviour Himself has done from a principle of pure love. He reproduces all that was in Jesus Christ, except His merits. He is not, so far as the obligations which are imposed upon him are concerned, either more or less than his Master. By work, by word, by obedience, he continues the life which Jesus Christ in His own person commenced."—Vinet.

DIVINE CALL.

"This ministry you have received in the Lord. By this I understand a personal union with Christ by faith—a union so close and intimate as to be compared with that between the vine and the branches, or the body and its members, and which makes you, in a real, though mysterious, sense, one with Him; for 'he that is joined to the Lord is one spirit.' Then you are morally and religiously qualified to be the ministers of Christ.

"This ministry you have received from the Lord. As Jesus Christ is the Architect and Builder of His Church, He alone has the right of arranging and placing the stones in it. In sovereign wisdom He selects His servants, and sends by whom He will send. No one ought to move without His call, or delay a moment after it is given.

"This ministry you have received is of the Lord. In this sacramental service selfishness must be annihilated. 'None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.'"—Rev. W. Atherton.

"If the fire of Christian zeal be kindled in the soul, its right to burn lies in the fact that it is fire. The behest of Heaven to preach the truth rests immovably on him who has felt the grace of Heaven, and to whom the gift of utterance has been vouch-safed."—Dr. Mellor.

"The Apostle saith he was 'allowed of God.' They that enter into the ministry must be allowed, not of men only, but of God. Therefore whosoever taketh that charge over the people must look narrowly into himself, and see whether his calling be of God. If he have not a testimony that God hath called him inwardly, all other outward calling is to small purpose. God is a righteous Judge. He will say to the conscience and to the heart of such a one, 'Friend, how camest thou in hither without the wedding garment? Give an account of thy stewardship. Thine account is great.'"—Bishop Jewell.

"God was at Moses six several times before He could get him forward; at last, after many excuses, he went, but unwillingly. Christ spake unto me as He spake unto Paul: 'Arise, and preach, and I will be with thee.' I have read that as an example. It is indeed an office exceeding dangerous to preach Christ; had I known as much before as I know now, I should never have been drawn thereto, but with Moses would have said, 'Send whom Thou wilt send.'"—Luther.

"It is a strange conceit of the Papists, that ordination by the hands of man is of more absolute necessity in the ministerial office than the calling of the Holy Ghost. God hath determined in His word that there shall be such an office, and what the work and power of that office shall be, and what sort of men, as to

their qualifications, shall receive it. None of these can be undone by man, or made unnecessary. God also giveth men the qualifications which He requireth; so that all the Church hath to do, whether pastors or people, ordainers or electors, is but to discern and determine which are the men that God hath thus qualified, and to accept of them that are so provided, and, upon consent, to install them solemnly in this office."—Baxter.

"The stupendous fabric of the apostolic succession is, so far as the authority of Scripture goes, a fantastic, ethereal structure, reared by that pride that puffeth up, in violation of truth, and of that charity which buildeth up. The more narrowly we examine the passages upon which it seeks to establish itself, the more we see that they decline to yield the tumid imposture their support."—Dr. Mellor.

"Gracious God, open Thyself the eyes of the chief shepherds; enlighten our ministry, direct our choice. to the end that we may 'lay hands suddenly on no man,' but may choose those only whom Thou Thyself hast chosen. Suffer us not, in order to promote any interest of our own, in order to confer a favour, or acknowledge an obligation, to contribute to the troubles and the disgrace of Thy Church, by introducing into it ministers who may render it contemptible by their want of talents, or inefficacious by their want of piety. Speak unto us, O God, Thyself, in secret, as Thou formerly spakest unto Samuel: 'Neither hath the Lord chosen this;' or rather, strike our hands, that they may become immovable, when we are about to lay them on the head of a minister on whom Thy Holy Spirit hath not vouchsafed to rest."—Massillon.

"Gifts and abilities of mind are not of themselves sufficient to make a preacher. Some lawyers at the bar may be as skilful as the judge upon the bench, but without a commission they dare not sit there."—
Flavel.

"If a young man of virtuous manners is deeply penetrated with this humiliating truth, 'All have sinned, and come short of the glory of God; 'if, further, he is effectually convinced of this consolatory truth. 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; 'if his natural talents have been strengthened by a liberal education; if the pleasure of doing good is sweeter to him than all the pleasures of sense; if the hope of 'converting sinners from the error of their way' occupies his mind more agreeably than the idea of acquiring all the advantages of fortune; if the honour of publishing the Gospel is superior in his eyes to the honour of becoming the ambassador of an earthly prince; in short, if by a desire which springs from the fear of God, the love of Christ, and the concern he takes in the salvation of his neighbour, he is led to consecrate himself to the holy ministry; if, in the order of Providence, outward circumstances concur with his own designs; and if he solicits the grace and assistance of God with greater eagerness than he seeks the outward vocation from his superiors in the Church;—he may then satisfy himself that the great High Priest of the Christian profession has set him apart for the high office to which he aspires." -Rev. J. Fletcher.

"This vocation of the Holy Ghost is inward and spiritual. It is more than an inclination and taste

for the ministry. It is rather the powerful moving of the soul, recognizing and enjoying the love of Christ shed abroad in it, and possessed of an intense love to the souls of men redeemed by His atonement. It is the constraining, the enforcing of a soul so blessed to this service, kindling an irrepressible desire and an unswerving purpose to glorify God in furthering the salvation of men. It is such a conviction of duty and responsibility as overcomes timidity, embraces difficulty, is not weakened by inferior considerations, and, however tried, is not erased by temptations. it the benign influence and the claims of duty are combined; and while the woe which would result from not preaching the Gospel is recognized, the heart embraces the work with grateful affection."—Rev. C. Prest.

GENERAL QUALIFICATIONS.

"There are two qualifications required in every preacher: a right understanding of sound doctrine, and an ability to propound, confirm, and apply it to the edification of others. And the first may be without the other. As a man may be a good lawyer and not a good pleader, so he may be a good divine and yet not a good preacher."—Bishop Wilkins.

"A good preacher should have three properties and virtues: First, to teach systematically; secondly, he should have a ready wit; thirdly, he should be eloquent; fourthly, he should have a good voice; fifthly, a good memory; sixthly, he should know when to make an end; seventhly, he should be sure of his doctrine; eighthly, he should venture and engage body and

blood, wealth and honour, in the word; ninthly, he should suffer himself to be mocked and jeered of every one."—Luther.

"The cursory perusal of a few books is thought sufficient to make any man wise enough to be a minister. And not a few undertake ordinarily to be teachers of others, who would scarcely be admitted as tolerable disciples in a well-ordered church. there belongeth more unto this wisdom, knowledge, and understanding than most men are aware of. Were the nature of it duly considered, and withal the necessity of it to the ministry of the Gospel, probably some would not so rush on the work as they do, which they have no provision of ability for the performance of. It is, in brief, such a comprehension of the scope and end of the Scripture, of the revelation of God therein; such an acquaintance with the system of particular doctrinal truths in their rise, tendency, and use; such an habit of mind in judging of spiritual things, and comparing them one with another; such a distinct insight into the springs and course of the mystery of the love, grace, and will of God in Christ, as enables them in whom it is to declare the counsel of God, to make known the way of life, of faith, and obedience, unto others, and to instruct them in their whole duty to God and man therein."—Dr. Owen.

"Especially must the heart be cultivated; and let the teacher there be the purifying, enkindling, elevating Spirit of God. Out of a great, warm, illumined heart comes the best eloquence, the most arresting and subduing the world ever hears."—Professor Shepard.

"He who undertakes to reprove the world must

needs be one whom the world cannot reprove."—Bishop Horne.

PERSONAL PIETY.

"Take heed to your own practical and vital religion, as to the reality and the clear, undoubted evidence of it in your own conscience. A preacher who preaches up the religion of Christ, yet has no evidence of it in his own heart, will lie under vast discouragements in his work; and if he be not a real Christian himself, he will fall under double damnation.

"Take heed to your own religion, as to the liveliness and power of it. Let it not be a sleepy thing in your bosom, but sprightly and active, and always awake.

"Take heed to your personal religion, as to the growth and increase of it. Let it ever be upon the advancing hand. Watch and pray much, and converse much with God, and grow daily in conformity to God and your blessed Saviour.

"Hereby you will improve in your acquaintance with Divine things, and the spiritual parts of religion; that you may better teach the people both truth and duty.

"Hereby you will be more fit to speak to the great God at all times as a son, with holy confidence in Him as your Father; and you will be better prepared to pray with and for your people.

"Hereby you will be kept near to the spring of all grace, to the fountain of strength and comfort in your work; you will be ever deriving fresh anointing, fresh influences, daily lights and powers, to enable you to go

through all the difficulties and labours of your sacred office.

"Hereby, when you come among men in your sacred ministrations, you will appear, and speak, and act, like a man come from God; like Moses, with a lustre upon his face when he had conversed with God; like a messenger of grace who has just been with God, and received instructions from Him.

"This will better furnish you for serious converse with the souls and consciences of men, by giving you experimental acquaintance with the things of religion, as they are transacted in the heart. You will speak with more compassion to wretched and perishing mortals, with more power to stupid sinners, with more sweetness and comfort to awakened consciences, and with more influence to backsliding Christians.

"You will hereby learn to preach more powerfully in all respects for the salvation of men, and talk more feelingly on every sacred subject, when the power, and sense, and life of godliness are kept up in your own spirit."—Dr. Watts.

"Deep religious earnestness is the first and grand qualification in the teacher, incomparably the most powerful means of usefulness, and the surest pledge of success. Truth is indeed in itself a mighty instrument, whatsoever hand may wield it; but though its edge may be as keen and its temper as fine in the most unhallowed as in the holiest hands, in the former it must often prove a weapon unwieldy and ineffective as the warrior's sword in the weakling's grasp."——Dr. Caird.

"It is meet that they who are to convert others, should be effectually converted themselves. John

must first eat the book, and then prophesy. Unless Christ be thus learned spiritually and really, divines shall speak of the Word of God as men speak of riddles, and as priests in former times said the matins, when they hardly knew what they said."—Perkins.

"The devil is like a fowler; of the birds he catches, he wrings most of their necks, but keeps a few alive, to allure other birds to his snare, by singing the song he will have in a cage. I hope he will not get me in his cage."—Luther.

"Sound doctrine alone will not serve. Though the water you give your flocks be pure, yet, if you lay spotted rods before them, it will bring forth spotted lives in them. Either teach not at all, or teach by the rhetoric of your lives."—Leighton.

"I never knew much good done by any pastors, but such as preached and lived in the power of love, working by clear, convincing light, and both managed by a holy, lively seriousness."—Baxter.

"The life of a pious minister is visible rhetoric, and so convincing that the most godless men, though they will not deny themselves the enjoyment of their present lusts, do yet secretly wish themselves like those of the strictest lives."—Hooker.

"Piety is the sole basis of evangelical preaching. It suggests the selection of experimental subjects, and attaches you to those which are useful and important. It gives energy and unction to discourse, and suggests turns of thought which reach the heart. A man of piety is acquainted with human nature. Hence it is the grand source of true eloquence, which is natural, perspicuous, and sublime."—Ostervald.

"A man may be free from all scandal, either in

creed or conduct, and yet may be a grievous obstruction in the way of spiritual good to his people. He may be an empty cistern notwithstanding his orthodoxy. He may be blasting life at the very time that he is speaking of the way of life. He may be repelling men from the Cross even when he is in words proclaiming it. He may be standing between his flock and the blessing, even when he is, in outward form, lifting up his hands to bless them. The same words that from warm lips would drop as the rain, or distil as the dew, fall from his lips as the snow or hail, chilling all spiritual warmth, and blighting all spiritual life. How many souls have been lost for want of earnestness, want of solemnity, want of love in the preacher, even when the words uttered were precious and true!"-Words to Winners of Souls

"The true preachers of the Gospel, though their ministerial gifts are for the use of others, yet that salvation which they preach they lay hold on, and partake of themselves, as your boxes wherein perfumes are kept are themselves perfumed by keeping them."

—Leighton.

"He that would go down to the pit in peace, let him obtain a great repute for religion; let him preach and labour to make others better than he is himself, and in the meantime neglect to humble his heart to walk with God in a manifest holiness and usefulness; and he will not fail of his end."—Dr. Oven.

"I believe it is better to live in open sin, with all the shame and disgrace and misery attaching to it, than to indulge in secret sin, and have the credit among men of being free from it."—Rev. E. Liddell.

"Intellectual excitement is relatively without warmth. Intellectual enthusiasm for a proposition which has no special practical relation to those to whom it is being presented, never has the force of real passion in it. The heating power in the nature of man is in its moral element. This gives the inward glow and vividness to all his internal processes, when it inspires them. Power and impulse always come from it."—Dr. Storrs.

"You may put off the preacher in mixed company, but you must never put off the man of God."—Rev. A. Fuller.

KNOWLEDGE.

"What skill doth every part of our work require! and of how much moment is every part! To preach a sermon, I think, is not the hardest part; and yet what skill is necessary to make the truth plain-to convince the hearers—to let irrepressible light into their consciences, and to keep it there, and drive all home-to screw the truth into their minds, and work Christ into their affections—to meet every objection. and clearly to resolve it—to drive sinners to a stand. and make them see that there is no hope, but that they must unavoidably either be converted or condemned—and to do all this, as regards language and manner, as beseems our work, and yet as is most suitable to the capacities of our hearers—this, and a great deal more that should be done in every sermon, must surely require a great deal of holy skill. It is not now and then an idle snatch or taste of studies that will serve to make an able and sound divine.

that laziness hath learned to allege the vanity of all our studies, and how entirely the Spirit must qualify us for and assist us in our work—as if God commanded us the use of means, and then warranted us to neglect them—as if it were His way to cause us to thrive in a course of idleness, and to bring us to knowledge by dreams when we are asleep, or to take us up into heaven, and to show us His counsels, while we think of no such matter, but are idling away our time on earth! Oh that men should dare, by their laziness, to 'quench the Spirit,' and then pretend the Spirit for the doing of it! O brethren, lose no time! Study and pray, confer and practise; for in these four ways your abilities must be increased."—Baxter.

"To preach well, a man should be skilled in languages, history, morality, and divinity. Logic and philosophy are also useful to prepare a man for the right understanding and dividing the Word of God. They are ignorant enthusiasts with a witness who deny human learning as useless in ministers, and would have them burn all their books but their Bibles."—

I. Gilling.

"There is not any kind of knowledge, nor any degree of it, which may not be made tributary to the ends of Gospel ministration. All other things being equal, he is likely to be the most useful preacher who is the most learned one."—J. A. James.

"Human knowledge well improved makes us capable of Divine. There is no knowledge whereof God is not the Author; He would never have bestowed any gift that should lead us away from Himself."—Bishop Hall.

"Christ claimed for His service the faculties of

knowledge no less than those of feeling. Where one of these two faculties predominated to the exclusion of the other, disturbances of the Christian consciousness and life always ensued."—Neander.

"The better a man is, the greater his ardour in the preservation of learning; for he knows that of all plagues ignorance is the most pernicious."—Melancthon.

"There be certain men that, when they hear they must be humble, abase themselves, and will learn nothing, fearing that, if they attain to any knowledge, they shall be proud; and so they remain still only in milk; but the Scripture of God reproveth them."——Augustine.

"The wisdom of words Paul was forbidden to use was not the selection of the best words, but that combination of false philosophy and artificial rhetoric which was the usual practice of the Grecian schools."

—J. A. James.

"Paul does indeed discard the 'enticing words of man's wisdom;' but let his own discourses show that by the 'enticing words of man's wisdom' Paul did not mean eloquent, powerful, and well-ordered discourse."—Dr. Skinner.

"No amount of theory on the subject of preaching will avail to make the preacher, unless he have ample resources of biblical knowledge and theological truth for the material of his preaching. As well might the science of architecture rear a grand cathedral without wood and stone."—Kidder.

"The prime business of a teacher is to teach, and he must, therefore, have learned. An ignorant preacher is a contradiction in terms."—Dr. Dwight.

"Holiness, in the highest degree in which it is ever possessed on earth, does not supersede instruction as to what is wise and prudent in particular practice; it only gives aptitude to seek for and appreciate and follow good instruction."—Dr. Skinner.

"He that understands nothing but his grammar, and hath not conversed with men and books, and can see no farther than his fingers' ends, and makes no use of his reason, but for ever will be a child, he may not be deceived in the literal sense of Scripture, but then he is not fit to teach others."—Jeremy Taylor.

"A blind man sitting in the chimney corner is pardonable, but sitting at the helm he is intolerable. Keep off ignorance from thy soul, as a plague from thy body."—Dr. South.

"If God hath no need of our learning, He hath still less of our ignorance."—Dr. South.

"Analysis of the Knowledge requisite for a Minister in regard to Preparation, Theory, and Practice.

" I .- Preparation.

"I. Language.—His native tongue, in which he is to exercise his ministry, and in which he ought to be most perfect.

"The Latin language, which is the language of the learned world in general.

"The Greek language, in order to understand the New Testament.

"The Hebrew language, with the Talmudic and Rabbinical idioms.

"The Arabic language.

- "The Syriac language.
- "The French, for the excellent books written in it.
- "2. Natural Philosophy:--

Logic.

Metaphysics.

Moral philosophy.

- "3. Rhetoric and eloquence, or the art of speaking and writing with correctness, elegance, and persuasion.
- "4. Universal history, with chronology and geography.

" 5. The study of the Jewish antiquities.

" II .- Theory.

- " 1. Systematic theology.
- "2. Exegetic, hermeneutic, and critical theology, or the art of understanding and explaining any passage or part of Scripture, or whatever may relate to it.
 - "3. Polemic theology.
 - "4. Natural theology.
 - " 5. Moral theology.
- "6. History of the Church under the Old and New Testaments.

" III .- Practice.

- "I. Pastoral theology, viz., homiletic, catechetic, and casuistic.
- "2. Consistorial theology, or the knowledge of the canon law, forms of Church courts, &c., ecclesiastical government and jurisprudence, civil laws respecting the Church, &c.

- "3. The prudential exercise of the ministerial functions."—Baron Bielfield.
- "He is the best teacher who is the best scholar; and to be good advocates we must be true disciples."—

 Andrew Reed.

SECTION II.

GENERAL PREPARATION FOR THE WORK.

BOOKS AND READING.

"WITH a man of sense, the principal object of reading is the acquisition of knowledge, for his own benefit and that of others. A subordinate object, especially with a young minister, may properly be the formation of his style. And to a man of more mature age the chief advantage derived from books may be, that stimulus of the intellectual powers which is indispensable to maintain their activity, but which can be attained only by constant intercourse with the world of minds as exhibited through the press.

"No resources of genius can qualify a man for eminent usefulness, unless he has an extensive acquaintance with books. The mind of Newton might grope its way through a wilderness untrodden by any human foot; yet a convenient road would greatly facilitate its progress. Debar such a man from access to the wisdom of past ages, and wisdom, at more than 'one entrance,' would be shut out. Let him debar himself from the use of books, by indolence, or a misguided judgment, and the result is even worse. The mind,

for want of food and exercise, loses its energy, and passively submits to impressions from surrounding objects; and we cease to look for expansion, and vigour, and capacity for manly effort. To vary the illustration; it would be no more reasonable to presume that any one, without the aid of books, may become a 'full man,' in the sense of Bacon, than to suppose that the Mississippi might roll on its flood of waters to the ocean, though all its tributary streams were cut off, and it were replenished only by occasional drops from the clouds."—Professor Porter.

"The profit to be derived from reading depends much on the habit of reviewing. Thoughts must have an opportunity to make a lodgment in the mind, or they will not remain there, and will add nothing to our stock of intellectual furniture. In a busy, active mind, one thing pushes out another, and nothing is permanently impressed without some pains to recall and deepen a first impression. Hence, on an average, about one-fourth of the time employed on books should be devoted to reviewing."—Professor Porter.

"It is far from my intention to depreciate the value or deny the usefulness of books, without exception. A few well-chosen treatises, carefully perused and thoroughly digested, will deserve and reward our pains; but a multiplicity of reading is seldom attended with good effect. Besides the confusion it often brings upon the judgment and memory, it occasions a vast expense of time, indisposes for close thinking, and keeps us poor, in the midst of seeming plenty, by reducing us to live upon a foreign supply, instead of labouring to improve and increase the stock of our own reflections. . . . If I may be allowed to use the

term book in a metaphorical sense, I may say that the Most High God, in condescension to the weakness of our faculties, the brevity of our lives, and our many avocations, has comprised all the knowledge conducive to our real happiness in four comprehensive volumes. The first, which may be considered as the text, is cheap, portable, and compendious; and the other three, which are the best and fullest commentaries upon this, are always at hand for our perusal, and pressing upon our attention in every place and circumstance of our lives. It will be easily apprehended that by the first volume I mean the Bible. Its fulness speaks its Author. case has yet occurred, or ever will, for which there is not a sufficient provision made in this invaluable treasury. Here we may seek (and we shall not seek in vain) wherewith to combat and vanquish every error, to illustrate and confirm every spiritual truth. The second volume which deserves our study is the book of Creation. 'The heavens declare the glory of God, and the firmament showeth His handiwork.' The Lord has established a wonderful analogy between the natural and the spiritual world. This is a secret only known to them that fear Him: but they contemplate it with pleasure; and almost every object they see either leads their thoughts to Jesus, or tends to illustrate some scriptural truth. The book of Providence is the third volume by which those who fear the Lord are instructed. When the principles of Scripture are understood, they throw a pleasing light upon the study of Divine Providence, and are confirmed and illustrated by it. The fourth volume is the book of the Heart, or of Human Nature. Whoever is well read in these four books is a wise person. I have

pointed out a treasure of more worth than all the volumes in the Vatican."—Rev. J. Newton.

"There are many men whose natural parts would extremely improve, and grow very eminent, if they had but the knowledge and help of such authors as are most suitable to their genius and employment; whereas, on the other hand, their abilities are much damped and kept low, while they are confined only to a scanty and ill-chosen library. There is as much art and benefit in the right choice of those books with which we should be most familiar, as there is in the selection of friends or acquaintance with whom we may most profitably converse."—Bishop Wilkins.

"Luther advised all who proposed to study, in what art soever, to read some sure and certain books over and over again; for to read many sorts of books produces rather confusion than any distinct result; just as those who dwell everywhere, and remain in no place, dwell nowhere, and have no home. As we use not daily the community of all our friends, but of a select few, even so we ought to accustom ourselves to the best books, and to make them familiar unto us, so as to have them, as we say, at our fingers' ends."—

Table Talk.

"Such lives as those of Archbishop Leighton, Alleine, Philip Henry, Matthew Henry, Halyburton, Cotton Mather, Elliot, Brainerd, Doddridge, Martyn, Scott, and Richmond, are of the highest value and consideration. More lessons of practical detail and encouragement will be learned from this branch of study than from whole treatises of abstract theology."—
Rev. C. Bridges.

"It is a very valuable habit to read no book without obliging ourselves to write a brief abstract of it, with the opinions we have formed concerning it."— Wayland.

"Human writings on religion resemble preaching—they are useful only so far as they illustrate the Scriptures, and induce us to search them for ourselves."—

Rev. A. Fuller.

"Deal freely with every author you read, and yield up your assent only to evidence and just reasoning on the subject. In compositions of men remember you are a man as well as they, and it is not their reason but your own that is given to guide you when you arrive at years of discretion."—Dr. Watts.

"We should employ our minds as little as possible in those occupations which require no effort of attention. He who spends much of his time in reading that which he does not wish to remember will find his power of acquisition rapidly to diminish."—
Wayland.

"There can be no really powerful preaching without deep thinking, and little deep thinking without hard reading."—Bishop Ryle.

"Standard works on the vital truths of religion must not only be read; they must be studied and mastered. No word, no sentence, no sentiment, no argument must be left until it is understood."—Rev. J. Dawson.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested. Reading maketh a full man, conference a ready man, and writing an exact man; and therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that he doth not."—

Bacon.

"Always read pen or pencil in hand. Mark the thoughts which strike you—those in which you perceive the germ of an idea, or of anything new to you. Our mind is naturally so lazy, that it gladly yields to the pleasure of reading other people's thoughts, in order to avoid the pleasure of forming any itself; and thus time passes in endless readings, the pretext of which is some hunt after materials, and which come to nothing. The mind ruins its own sap, and gets burdened with trash; it is as though overladen with undigested food, which gives it neither force nor light."—Bautain.

"It would be a pleasant interchange of employment for the student to rise from the subject which occupies his thoughts, or from the book which he is reading, and repeat to himself the substance of what he has just perused, with such additions and variations, or criticisms, as may suggest themselves at the moment. There could hardly be a more useful exercise."—

Professor Ware.

"In selecting books we may be aided much by those who have studied more than ourselves. But, after all, it is best to be determined in this particular a good deal by our own tastes. The best books for a man are not always those which the wise recommend, but oftener those which meet the peculiar wants, the

natural thirst of his mind, and therefore awaken interest and rivet thought."—Channing.

"The first books you should read and accurately study are the Holy Scriptures. Afterwards you may improve in languages, history, and commentaries, which illustrate the beauty and sense of the sacred writings. To these must be subjoined books which discuss the doctrines, demonstrate the evidences, and enforce the duties of the Christian religion. I recommend you, likewise, to read books of devotion and piety; they will not only advance your sanctification, but habituate you to experimental preaching."—
Ostervald.

"It is neither books nor much reading that makes a wise man. With many men reading is nothing better than a dozing kind of idleness, and the book is a mere opiate that makes them sleep with their eyes open. 'Tis perverted into an antidote against thinking wisely. Again, there are some with whom bookishness is a disease; for by overmuch reading they surcharge their minds, and so digest nothing. They stuff themselves so full of other men's notions that there is no room for their faculties to display themselves. Such as these, after all their reading, can no more be accounted learned, than a beast of burden may that carries a student's books for him. Only so much meat is properly nourishment to the body as a man can macerate and digest, as he can apply to the reparation of his body, when he can separate the superfluities, and be stronger and lightsomer after it; more than this breeds ill humours, obstructs the passages, and impairs the state of health, instead of advancing it; and so much study only is profitable as

will excite a man's thoughts, as will afford hints or sallies to the mind, or as will furnish him with matter for meditation and discourse: which two last are the two great instruments of improving ourselves, and therefore are to prescribe the measures of our study and reading. For reading at most doth but make a man's mind equal to that of the author he reads; but meditation sets him upon the shoulders of his author, by which means he sees farther than he did or could do. Or, whereas the one may fill up all the present capacity of a man's mind, the other, viz., meditation, stretches and enlarges those capacities. And then for discourse, besides the advantages which it hath in common with meditation, it opens and unfolds a man's thoughts, and so brings his notions to a test, and makes proof of the solidity or weakness of his conceptions. I have often observed, with equal pleasure and wonder, that by the mere propounding a difficulty to another, I have presently been able to resolve that which was too hard for me whilst I revolved it only in my own breast. For by that unfolding of our thoughts we let in light to our own judgments. In sum, he that uses himself only to books, is fit for nothing but a book; and he that converses with nobody, is fit to converse with nobody,"-Dr. J. Goodman.

"If you read sermons wisely, it will not be with the hope of discovering 'suggestive thoughts' thoughts which, with a very little cultivation, you may grow into sermons of your own; but you will read with a keen eye for the qualities which have given to the great preachers of our own and of past times the power they exerted over the men that listened to them. You will notice what subjects they preached on, and the sort of texts they selected. You will try to find out the principles and methods which governed them, consciously or unconsciously, in the arrangement and development of their principal thoughts. You will ask whether the introduction to the sermon you are reading really introduces what comes after it; you will observe how the preacher effects his 'transitions' -to which French preachers attach so much importance—from one principal division of his subject to another. You will endeavour to discover what is the secret of his success in investing very familiar truths with fresh interest. You will consider the amount and the kind of truth which he has been able to present to a congregation in a single discourse. notice how he handles his illustrations. You will especially study the methods in which he appeals, directly or indirectly, to the hopes and fears of men, to their moral imagination, to their conscience, to their sense of shame, to their susceptibility to gratitude, to all the active elements of their moral and religious nature.

"The sermons that have been preached in great revivals deserve special study. If they did their work, you may take it for granted that there is much to be learnt from them,"—R. W. Dale,

"Close familiarity with a few great books will do more than anything else to enrich and discipline your mind. If we walk day after day with some illustrious writer, we shall naturally fall into his pace. Thinking his thoughts over and over again, we shall unconsciously adopt his manner of thinking. He will train us to his own habits of caution, moderation, and sagacity. He will inspire us with his own courage

and boldness. We shall catch, without knowing it, and without any attempt at imitation, something of that intellectual manner which gives to everything that he has written an inimitable nobleness, or vigour, or grace. We shall become masters, not only of all the thoughts which are actually expressed in his books, but of very much that these thoughts imply. We shall sow the seed which he has left us, and reap fresh harvests of our own."—R. W. Dale.

STUDY.

"It is a shameful abuse of the doctrine of Divine influence to allege it as a reason for neglecting diligent study for the pulpit. Yet such things are; and the advocates of this perversion can quote Scripture for it, as, 'Take no thought beforehand what ye shall speak, neither premeditate; but whatsoever shall be given to you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.' But this has no application to pulpit exercises, or ordinary ministrations. It was very suitable for the persecuted Christians; for how could they know what to answer, before they were questioned by their persecutors? was, therefore, partly calculated to encourage them, and relieve them from all anxiety. But to apply this direction to our ordinary ministrations is a shameful perversion."—Rev. A. Fuller.

"Were the prophets not exempted from the pains of search and inquiry, who had the Spirit of God not only in a high measure, but also in a singular manner? How unbecoming, then, are slothfulness and idleness in us! Whether is it that we judge ourselves advantaged with more of the Spirit than those holy men, or that we esteem the doctrines and mysteries of salvation, on which they bestowed so much of their labour, unworthy of ours? These are both so gross, that we shall be loth to own either of them; and yet our laziness and negligence in searching after these things seem to charge us with some such thoughts as one of these."—Leighton.

"The discovery of truth can only be made by the labour of attention; because it is only the labour of attention which has light for its reward. Faith is a gift of God, which we earn not by our merits; but intelligence is a gift usually only conceded to desert. Faith is a pure grace in every sense; but the understanding of truth is a grace of such a character that it must be merited by labour."—Malebranche.

"Great attainments may be made in every branch of science, without the usual aids of tuition, by diligent and persevering application. We have indubitable proofs, in the lives of many eminent ministers, that the want of academical instruction may be supplied, to a considerable extent, by close and unremitting study. Let no one, who pants after learning, be discouraged."—Rev. J. Edmondson, M.A.

"He whose mind habitually rejects crude and undigested conceptions, and vague and intangible theories, has made no inconsiderable progress in intellectual cultivation."— Wayland.

"Few men are at the pains that are necessary for the right informing of their understanding, and fitting them for their further work. Some men have no delight in their studies, but take only now and then an hour, as an unwelcome task which they are forced to undergo, and are glad when they are from under Will neither the natural desire of knowthe voke. ledge, nor the spiritual desire of knowing God and things Divine, nor the consciousness of our great ignorance and weakness, nor the sense of the weight of our ministerial work—will none of all these things keep us closer to our studies, and make us more painful in seeking after truth? Oh what abundance of things are there that a minister should understand; and what a great defect is it to be ignorant of them: and how much shall we miss such knowledge in our work! Many ministers study only to compose their sermons. and very little more, when there are so many books to be read, and so many matters that we should not be unacquainted with. Nay, in the study of our sermons we are too negligent, gathering only a few naked truths, and not considering of the most forcible expressions by which we may set them home to men's consciences and hearts. We must study how to convince and get within men, and how to bring each truth to the quick, and not leave all this to our extemporary promptitude, unless in cases of necessity. Certainly, brethren, experience will teach you that men are not made learned or wise without hard study. and unwearied labour or experience."-Baxter,

"The severe fact is, that a preacher unskilled in the word of righteousness will not only fail to teach the truth, but will teach error, error in the substance of his doctrine, error in the shading of it, error at least in the moral impressions of it: and whoever has computed the mischiefs of one error under sacerdotal sanction, may estimate the influence of one man instructing by conjecture, warning at random, mutilating at hap-hazard

the doctrines which an angel would not dare to touch save with a delicate hand, and after a wary, circumspect survey."—Professor Park.

"If there are some who are ever getting and never giving, there are some too who would fain be ever giving, while they are never getting. They are fond of preaching, but not of reading and study. He must be an extraordinary man who has resources in himself for such a work. Barrenness, tameness, sameness, triteness, irksome and unprofitable repetition, must be the almost invariable result of such presumption."—Eclectic Review.

"To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humour of a scholar; they perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience."—Bacon.

"Whatever you study, do so solidly and conscientiously. Bend your whole mind to the object you seek to know, and let it not go till you have entered into, mastered and grasped it, so as to comprehend it, to conceive it within yourselves, to possess the full idea of it, and to be able to give an account of it to yourselves and others."—Bautain.

"To study is not to read, that we may know what others have thought; but to put forth the utmost strength of our faculties, for the acquisition of just, strong, living convictions of truth."—Channing.

"A listless, careless observer never discovers anything. Truth reveals herself not to those who pay

her mere formal and perfunctory service, but to those who render to her the earnest and heartfelt homage of the whole soul."—Wayland.

"In learning any new thing there should be as little as possible first proposed to the mind at once; and that being understood and fully mastered, proceed then to the next adjoining part yet unknown. This is a slow but safe and sure way to arrive at knowledge."—

Dr. Watts.

"The human mind does not otherwise advance than by the exertion of its own living power. Things exterior to itself may favour its growth, but cannot make it grow. Converse with books, and lectures and schools will not suffice. Knowledge cannot be read into it, or lectured into it, or introduced into it in any way, except as the mind itself draws it in, and digests it, by its own patient thought and reflection."—Dr. Skinner.

"To have a variety of subjects of study will, instead of exhausting the mind, minister to its invigoration; for, when wearied with one, the surest means of refreshment is to have recourse to another. The old adage of 'Too many irons in the fire' contains an abominable lie. You cannot have too many—poker, tongs, and all; keep them all going!"—Dr. A. Clarke.

"Learning without thought is labour lost, and thought without learning is perilous."—Confucius.

"The power of giving continuous attention even to what is abstract and uninviting is one of the faculties that distinguish the disciplined from the undisciplined mind. The habit is valuable on its own account, and laxity tolerated at one time makes the faculty less trustworthy at another. Dr. Abercrombie recommends students to pay attention throughout to any

address, lecture, or sermon, spoken in their hearing, however worthless, in order to prevent the injury which the faculty of attention would otherwise sustain. The habit was in his own view so valuable that it ought not to be broken in upon even to save trouble or prevent annoyance."—Dr. Blaikie.

"In the plainest text of Scripture there is a world of holiness and spirituality. It may be at once reading or looking we see little or nothing, as Elijah's servant; he went out once and saw nothing; therefore he was commanded to look seven times. So you may look lightly upon Scripture and see nothing; look again, and you will see a little; but look seven times upon it, meditate often upon it, and then you shall see a light like the light of the sun."—Caryl.

"Meditation is the concoction of Scripture: reading brings a truth into our head; meditation brings it into our heart. Meditation without reading is erroneous; reading without meditation is barren."—T. Watson.

"If the retention be bad, do not crowd it. It is of as ill consequence to overload a weak memory as a weak stomach. A small vessel should not be stuffed with lumber; but if its freight be precious, and judiciously stowed, it may be more valuable than a ship of twice its burden."—J. Mason.

"Every one knows that after he has thought over a subject with all the care in his power, his ideas become vastly more precise by committing them to paper. The most remarkable thinkers have generally astonished their contemporaries by the vast amount of manuscript which they have left behind them."—
Wayland.

"Remember that it is a work of much more self-denial for a man of active habits to submit to a course of patient study than to suffer many privations for Christ's sake. Yet there is a great and indescribable pleasure in sanctified study; the more wearisome the toil, the sweeter will it be to those who sit down with a subdued and patient spirit, content to undergo much tedium and fatigue for the honour of God's ministry."—

H. K. White.

"Patient application is, literally, everything. Without it you may have a number of half-formed ideas floating in your mind, but deep, connected, large, and consistent views of any subject you will never gain. Impatient haste is the bane of deep intellectual work. If you are investigating any important doctrine, be not ready to leave it. Come to it again and again; seeking light from every quarter, and perusing with attention the best books, until you have entered, as far as you are capable, into its profoundest merits. if compelled by any circumstance to leave the subject before you have reached this point, hold it in reserve for another and more satisfactory examination. short, let your motto, and, as far as practicable, your habit, be to leave nothing till you have thoroughly mastered it."—Professor Miller.

"I call upon St. Peter, St. Paul, Moses, and all the saints, to say whether they ever fundamentally comprehended one single word of God, without studying it over and over again."—Luther.

"It is not enough to have books, or for a man to have his divinity in his pocket, or upon his shelf; but he must have mastered his notions, till they even incorporate into his mind, so as to be able to produce and wield them upon all occasions."—Dr. South.

"There can be no study without time; and the mind must abide and dwell upon things, or be always a stranger to the inside of them."—Dr. South.

"Not to read or study at all, is to tempt God; to do nothing but study, is to forget the ministry; to study, only to glory in one's own knowledge, is a shameful vanity; to study in search of the means to flatter sinners, a deplorable prevarication. But to store one's mind with the knowledge proper to the saints by study and by prayer, and to diffuse that knowledge in solid instructions, and practical exhortations—this is to be a prudent, zealous, and laborious minister."—Quesnel.

"He who in a course of study maintains the closest walk with God takes the best way to make study useful. He is more likely to excel in mental improvement, in strength and vigour of understanding, in ability to think, investigate, and instruct, in learning, and all intellectual treasures and resources, than if he should allow the desire of intellectual pre-eminence, or the love of learning, to domineer within him."—

Dr. Skinner.

"To pray well is the better half of study."—Luther.

"Study means mental application; it means thought, deep thought, continuous thought, close thinking, habitual meditation. And remember it is the word of truth you are to think about, that you are to study; and therefore you are to study it by reading, and with all the attention of which you are capable; by thinking over every passage you read; by comparing

Scripture with Scripture; and you will find this sometimes a safer and better comment than that which is merely human-making the Holy Ghost His own interpreter. Study the Word, as far as you have the means and ability, in the languages in which it was first recorded. Study the truth of God by reading the very best and ablest writers that you can meet with upon these momentous subjects. He who would be a divine must study divinity. Suffer me to remind you that no man ever did, or ever can, rise to real eminence, as a minister of Jesus Christ, who does not study. Tell me not of a man's genius: we hear a great deal of that in the present day. 'Oh what genius the man has—what an imagination—boundless, discursive! How fluent he is, and eloquent also!' But when you have heard a few of his sermons, you have heard all he has to say. He is altogether commonplace; he is superficial; there is no varietyno richness in his discourses. How should there be when he does not study? And when he stands up, what an exposé there is of the nakedness of the land-what an humbling exhibition of a barren soil, barren because uncultivated! If you do not study, the powers of intellect God has given you will not acquire their proper and natural strength and vigour. If you do not study, your minds, like soil, will 'run out,' as the husbandman calls it, and will become barren. If you do not study, you are making no addition to your stock, and it will soon be done. If you do not study, you will not keep pace even with the progress of the public mind. If you do not study, you will never sound the depths, or rise to the heights, of Christian theology. Were not the Wesleys

hard students, and our Bensons, and our Clarkes, and our Watsons—men who were early at their studies—men of intense and untiring study? And how eminent they became as ministers of the New Testament, and how rich and attractive was their ministry! Whatever you do, therefore, study."—Dr. R. Newton.

INDUSTRY.

"Let no one suppose that anything will ever make it easy work to speak well in public. Occasion and high circumstances may rouse the mind into high action, and the result may be surprising displays of eloquence, without much specific effort at preparation; but life is not made up of occasions of extraordinary excitement. Let all persons who design to be efficient and successful speakers in public, bid adieu to sensual indulgence, resist all temptations to mental sloth, and make a covenant with labour as their portion and pleasure under the sun."—Dr. Skinner.

"Presume not too much upon a bright genius, a ready wit, and good parts; for these without labour and study will never make a man of knowledge and wisdom."—Dr. Watts.

"There are three things to concur to complete activity in duty: (1.) A straining and stretching of the soul to the utmost peg and highest pin; a putting it upon the tenterhooks in service. (2.) An unsatiable and unsatisfiable desire or longing for the accomplishing of duty. (3.) A constant and continual waiting and working until the duty be perfected."—Rev. T. Simmons.

"If wit or wisdom be the head, if honesty be the

heart, industry is the right hand of every vocation; without which the shrewdest insight and the best intention can execute nothing,"—Barrow.

"The study of the Gospel must not be with a yawning and careless frame. Trades, which you call mysteries, are not learned sleeping and nodding. Diligence is required; we must be disciples at God's feet."—Charnock.

"Any that hath cure of soul must diligently and substantially work and labour. Therefore saith Paul to Timothy, 'He that desireth to have the office of a bishop, that man desireth a good work.' Then if it be a good work, it is work; ye can make but a work of it. It is God's work, God's plough, and that plough God would have still going. Such then as loiter and live idly are not good prelates or ministers."—Bishop Latimer.

"Idleness in a shopkeeper is a sin, much more in a minister; in a trader, much more in a preacher. Bear with me if I tell you that an idle cobbler, that is to mend men's shoes, is not to be approved; but an idle preacher, that is to mend men's hearts and save their souls, shall be condemned by God and men."—Doolittle.

"The more habitually we do what we resolve to do, instead of doing what we are solicited to do by indolence, or appetite, or passion, or the love of trifles, the more readily will our faculties obey us."—Dr. Wayland.

"A little plan which I have found serviceable in past years, is to put down every night the engagements and duties of the next day, arranging the hours well. The advantages of this are several. You get more done than if a great part of each day is spent in contriving and considering 'What next?' A healthful feeling

pervades the whole of life. There is a feeling of satisfaction at the end of the day on finding that, generally, the greater part of what was planned has been accomplished. This is the secret of giving dignity to trifles. Besides this—and I think the most important thing of all—there is gained a consciousness of Will, the opposite of that which is the sense of impotency. You feel that you do control your own course."—I. W. Robertson.

"Of diligence in preparation for the pulpit Dr. Wilson was a great example. In a letter to Archdeacon Dealtry, then in charge of St. John's Chapel, he thus writes: 'Let me affectionately remind you, my most truly beloved Dealtry, how Mr. Cecil for twenty-eight years, and I for sixteen, got on at St. John's. (1.) It was by steady and diligent prepara-(2.) Hard study. (3.) Texts chosen on the Sunday night and sermons begun on Monday morning. (4.) Matter collected from all our great authors during the early days of the week. (5.) Sermons finished on Friday. (6.) Saturdays left for the refreshment of the body by country air. (7.) Saturday nights' assurances, obtained by meditation and prayer on the preparation made for the following day. An immense congregation of acute lawyers and busy, curious merchants, amounting to nearly two thousand, can only be kept together, as a means under God, by such a course of solid, well-digested FOOD, carefully prepared."—Life of Bishop Wilson.

"If you ever look upon the ministry as a life of ease, either abandon the thought at once, or abandon the ministry. It is a busy hive, with no room for drones. There is work in the pulpit, and out of the pulpit;

work in the study, and out of the study; work in public and in private. Men cannot afford to take ease in other callings. They must bear the heat of the day, and take their share in the storm. And the minister must not, dare not rest; nor will there be ever invented moral mowing-machines to take the place of the old-fashioned sickle of the Gospel."—Bishop Simpson.

"The noblest mind giving itself up to idleness or ease, under whatever temptation, gives itself up also to eventual inefficiency and contempt. No mind is so mighty as to be proof against indolence."—Dr. Skinner.

"When Demas grew lazy and slothful in his ministry, he turned priest in an idol's temple, where he had less work and more wages."—Rev. T. Simmons.

ORIGINALITY.

"As there are a class of persons in the world of so mean and abject a spirit, that they rather choose to owe their subsistence to the charity of others, than by industry to acquire some property of their own; so there are many more who may be called mere beggars with regard to their opinions. Through laziness and indifference about truth, they leave to others the drudgery of digging for this commodity; they can have enough at secondhand to serve their occasions. Their concern is not to know what is true, but what is said and thought on such subjects; and their understanding, like their clothes, is cut according to the fashion."

—Dr. T. Reid.

"Our characters are so much our own, that if a man were to imitate me for a month, it might seriously

injure him. I have a favourite walk in my study and chamber; that walk is my oratory; but if another man were obliged to walk as he prayed, it is very probable he could not pray at all."—Cecil.

"Be not imitators. Be not anxious to wield other men's weapons. Do not think that the mode of preaching which is effectual in another will therefore succeed in you. Look at subjects with your own eyes. Utter them in your own words. Be yourselves. Be natural. There is no other road to the human heart."—Channing.

"That virtue of originality, that men so strain after, is not newness, as they vainly think (there is nothing new); it is only genuineness. It all depends upon the glorious faculty of getting to the spring of things, and working out from that. It is the coolness, clearness, and deliciousness of the water, fresh from the fountain-head, opposed to the thick, hot, unrefreshing drainage from other men's meadows."—Ruskin.

"He who thinks for himself, and relies on his own resources, may at first seem slow of apprehension, and wanting in richness of thought, but his powers are invigorated by every effort. No habit is so fatal as plagiarism to all vigour of the understanding. It inevitably induces indolence, mental imbecility, and utter inability to carry on a train of original thought."—Dr. Wayland.

"No two men think exactly alike, even as all countenances are different, and he who thinks at all upon a subject, and then says just what he thinks, cannot fail of being to some extent original."—Dr. Broadus.

"Doctor Luther's shoes do not fit every parish priest."—German.

DEFERENCE TO AUTHORITY.

"If a man begins by hastily adopting, or strongly leaning to, some opinion which suits his inclination, or which is sanctioned by some authority which he blindly venerates, and then studies with the utmost diligence, not as an investigator of truth, but as an advocate to prove his point, his talents and his researches, whatever effect they may produce in making converts to his notions, will avail nothing in enlightening his own judgment, and securing him from error."

— Whately.

"The Scriptures themselves are an authority indeed. All that they testify to be fact is thereby fully proven, all that they teach as true and right is thereby established and made obligatory. There are some subjects on which the Bible is our sole authority, such as the Trinity, justification by faith, the conditions of the future life, and the positive ordinances of Christianity, viz., baptism and the Lord's supper. The Christian reasoner should seek fully to appreciate this unparalleled authority, and should heedfully observe its proper relation to all other means of proof.

"The generally received opinions of mankind, and the proverbs and maxims which express the collective judgments of many, have a greater or less authority according to the nature of the case. Those, for example, which are readily attributable to human superstitions or selfishness, can claim but little weight. Proverbs, or what the common people call 'old sayings,' are very often, as it has been remarked, but the striking expression of some half truth, or the result of some hasty generalization, and in many cases

they can be matched by other sayings of precisely the opposite effect."—Dr. Broadus.

"I will not forestall my own views by first consulting the commentators. I talk over the subject to myself; I write down all that strikes me; and then I arrange whatever is written. Then I would turn to some of my great doctors to see if I am in no error."

—Cecil.

"He doth not so adore the ancients as to despise the moderns. Grant them but dwarfs, yet stand they on giants' shoulders, and may see the farther. Sure as stout champions of the truth follow in the rear as ever marched in front."—T. Fuller.

"I would by no means speak lightly of the learning of the past, or of the opinions of eminent men; but it must still be apparent that an opinion, whether of an ancient or a contemporary, is worth just as much as the reason on which it is founded."—Wayland.

"Human opinions are like the wind; beware of being their weathercock."—Heubner.

STUDY OF SCRIPTURE.

"There is great danger, in the multiplicity of claims which are constantly made upon our attention, of overlooking the distinctive claims of God's own book. To me it is a very painful and humiliating fact that few books seem to be less known, even by ministers themselves, than the book of inspiration. I have known men of very limited culture, whose ministry has yet been signally owned, through a devotion to the Scriptures, which has enabled them to meet the necessities of the people with an appropriateness and sufficiency

even which no man of general reading could ever have secured. Truly in us who are called to preach Jesus Christ, the Word of God ought to dwell richly and abound. We ought not to stumble in our quotation of the Divine Word; that Word ought to be hidden in our heart, and ought to be so precious to us as to be within instant call of our memory, whenever occasion arises for its application to our own spiritual condition, or the interests of those to whom we minister. you be shut up, as it were, with the Father, the Son, and the Holy Ghost, in secret retirement, no unction will rest upon your ministry, however eloquent your language, or splendid your illustrations, or vehement your public appeals. It is impossible to disguise the spirit which comes of profound contemplation of religious subjects; it is impossible to conceal the fact which is produced by prolonged and loving intercourse with the Saviour."—Dr. Parker.

"Especially make the Bible your study. Men get wisdom by books, but wisdom towards God is to be gotten out of God's book; and that by digging. Most men do but walk over the surface of it, and pick up here and there a flower. Few dig into it. Read other books to help you to understand that book. Fetch your prayers and sermons from thence. The volume of inspiration is a full fountain, always overflowing, and hath always something new."—Henry.

"So deep was his veneration for the Word of God, that when a suspicion arose in his mind that any other book he might be studying was about to gain an undue influence on his affections, he *instantly* laid it aside; nor would he resume it till he had felt and realized the paramount excellence of the Divine oracles. He

could not rest satisfied till all those lesser lights, that were beginning to dazzle him, had disappeared before the effulgence of the Scriptures."—Life of Henry Martyn.

"Our light is like a candle; every wind of vain doctrine blows it out, or spends the wax, and makes the light tremulous; but the lights of heaven are fixed and bright, and shine for ever."—Jeremy Taylor.

"That the minister may successfully preach the Word, he must study it diligently. He must not read it merely for his personal profit, but that he may be able to explain it clearly to others, and draw from it such lessons as may be for their instruction and spiritual profit. For this purpose he must not only read consecutively and thoroughly. He must so study each separate book as to become fully endued with the spirit of the writer; he must study the age in which he lived, and the people for whom he more especially wrote, together with the attendant circumstances which gave significance and force to the words. The relation of each part to the whole, and as embraced in the whole, should be so considered that the unity of the Scriptures may be more fully comprehended. unity extending through the ages, made up of many parts, proceeding from the pens of many writers; yet so beautifully blended in its various hues as to make one bright, brilliant light to shine upon men both in time and eternity."—Bishop Simpson.

"This study (of the Bible) is inexhaustible, and we may even to the close of life make new discoveries by it. It is both *obligatory* and *necessary* for the pastor; obligatory, because his duty is no other than to preach this Word, or according to this Word, and because his

ministry will have so much the more interest, and be so much the more fruitful, as his words are penetrated with the spirit of this Word, and even with the letter of it. . . . The minister must read it, not to find passages for reference, and texts chiefly, but to gain power, virtue, inspiration. Otherwise it is not a book, but a collection of texts.

"It is necessary to study the holy men as well as the holy words of the Bible. This study has been too much neglected. These lives are speeches of God to us."—Vinet.

"Our arms shall be the sacred Scriptures, that sword and shield of the Word, that tower of David, upon which a thousand bucklers hang, and all the armour of the mighty, the sling and the pebbles of the brook, wherewith David stretched upon the ground that gigantic and haughty Philistine."—Dr. W. Whitaker.

"Be sure to make the sacred Scripture the source, standard, and rule of all your theological sentiments. Take them from it, bring them to it, and try them by it."—I. Mason.

"In general I have found it advantageous sometimes to read the Scriptures with such exactness, as to weigh every expression, and the connection, as if I were about to preach upon every verse; and then to apply the result to my own case, character, experience, and conduct, as if it had been directly addressed to me—in short, to make the passages into a kind of sermons, as if about to preach to others, and then to turn the whole application on myself, as far as suited to my case. At other times I have read a passage more generally, and then selected two or three of the most important observations from it, and

endeavoured to employ my mind in meditation on them, and consider how they bore on the state of my heart, or on my past life, or on those things which I heard or observed in the world or the Church, and to compare them with the variety of sentiments, experiences, conducts, or prominent characters, with which we become gradually more and more acquainted."—Rev. T. Scott.

"The attentive study of Scripture has a sort of constraining power. It fills the mind with the most splendid form of heavenly truth, which it teaches with purity, certainty, and without the least mixture of error. It soothes the mind with an inexpressible sweetness; it satisfies the sacred hunger and thirst for knowledge with flowing rivers of honey and butter; it penetrates into the innermost heart with irresistible influence; it imprints its own testimony so firmly on the mind, that the believing soul rests upon it with the same security as if it had been carried up into the third heaven, and heard it from God's own mouth; it touches all the affections, and breathes the sweetest fragrance of holiness upon the pious reader, even though he may not perhaps comprehend the full extent of his reading. We can scarcely say how strongly we are opposed to that preposterous method of study, which, alas! too much prevails among us, of forming our views of Divine things from human writings, and afterwards supporting them by Scripture authorities, the result either of our own inquiry, or adduced by others too rashly, and without further examination or bearing upon the subject; when we ought to draw our views of Divine truths immediately from the Scriptures themselves, and to make no other

use of human writings than as indices, marking those places in the chief points of theology from which we may be instructed in the mind of the Lord."—
Witsius.

"The true expositor of Scripture must possess seven gifts — reverence, piety, science, fortitude, prudence, cleanness of heart, and heavenly wisdom."—Augustine.

"It should be a rule with every one who would read the Holy Scriptures with advantage and improvement, to compare every text which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ. It is incredible to any one who has not in some degree made the experiment, what a proficiency may be made in that knowledge which makes wise unto salvation, in studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish each other."—Bishop Horsley.

"No man ever taught me the doctrine I embraced; I received it singly by reading the Bible. From that alone I saw that justification by faith, the witness of the Spirit, and the sanctification of the heart were all attainable. I often read the Bible on my knees. When I came to a passage I did not understand, I said, 'Lord, here is Thy book; it is given for the salvation of man; it can be no salvation to him unless he understand it; Thou hast the key of this text; unlock it to me.' And praying thus, I generally received such light as was satisfactory to myself."——
Dr. A. Clarke.

"In all sciences, the ablest professors are they who have thoroughly mastered the texts. A man, to be a good juris-consult, should have every text of the law at his fingers' ends; but, in our time, the attention is applied rather to glosses and commentaries. When I was young, I read the Bible over and over and over again, and was so perfectly acquainted with it that I could, in an instant, have pointed to any verse that might have been mentioned. I then read the commentators, but I soon threw them aside. "Tis always better to see with one's own eyes than with those of other people."—Luther.

"Begin with the Bible, go on with the Bible, and end with the Bible; for that is the only foundation of truth, and the only safe guide to man. Carefully study the doctrines of the sacred volume; the duties which it commands; the experience which it requires; the hopes which it affords to the obedient; and the fears which it inspires in the hearts of the disobedient. . . . If you have acquired a little skill in the original languages, read the Bible frequently in those ancient tongues."—
Rev. J. Edmondson, M.A.

"The Bible is the great quarry of the preacher."—
R. W. Dale.

"Christ did not say 'Read,' but 'Search the Scriptures;' turn over every page, inquire narrowly, look diligently, converse with them perpetually, be mighty in the Scriptures; for that which is plain there is the best measure of our faith and doctrine. He that will understand God's meaning, must look above, and below, and round about; for the meaning of the Spirit of God is not like the wind blowing from one point, but like light issuing from the body of the sun,

it is light round about; and in every word of God there is a treasure, and something will be found somewhere to answer every doubt, and to clear every obscurity, and to teach every truth by which God intends to perfect our understandings. But then take this rule with you: do not pass from plainness to obscurity, nor from simple principles draw crafty conclusions, nor from easiness pass into difficulty, nor from wise notices draw intricate nothings, nor from the wisdom of God lead your hearers into the follies of men. Your principles are easy, and your way plain, and the words of faith are open, and what naturally flows from thence will be as open; but if without violence and distortion it cannot be drawn forth, the proposition is not of the family of faith. 'He that wrings too hard draws blood;' and nothing is fit to be offered to your charges and your flocks, but what flows naturally, and comes easily, and descends readily and willingly, from the fountains of salvation."—Jeremy Taylor.

"I did not learn my divinity at once, but was constrained by my temptation to search deeper and deeper; for no man without trials and temptations can attain a true understanding of the Holy Scriptures. St. Paul had a devil that beat him with fists, and with temptations drove him diligently to study the Holy Scripture. I had hanging on my neck the Pope, the universities, all the deep-learned, and the devil; these hunted me into the Bible, wherein I sedulously read, and thereby, God be praised, at length attained a true understanding of it. Without such a devil, we are but speculators of divinity, and according to our vain reasoning dream that so and so it must be, as the

monks and friars in monasteries do. The Holy Scripture of itself is certain and true; God grant me to catch hold of its just use."—Luther.

"Of all the various aids that can be employed for investigating and ascertaining the sense of Scripture, the analogy of faith is one of the most important. We may define it to be the constant and perpetual harmony of Scripture in the fundamental points of faith and practice, deduced from those passages in which they are discussed by the inspired penmen, either directly or expressly, and in clear, plain, and intelligible language. Or, more briefly, the analogy of faith may be defined to be that proportion which the doctrines of the Gospel bear to each other, or the close connection between the truths of Revealed Religion.

"It is evident that God does not act without a design in the system of religion taught in the Gospel, any more than He does in the works of nature. Now this design must be uniform: all the various truths, doctrines, declarations, precepts, and promises, must correspond with and tend to the end designed. For instance, if any one interpret those texts of Scripture which maintain our justification by faith only, or our salvation by free grace, in such a sense as to exclude the necessity of good works, this interpretation is to be rejected, because it contradicts the main design of Christianity, which is to save us from our sins, to make us holy as God is holy, and to cleanse us from all filthiness of flesh and spirit.

"A few observations may enable the student to apply the analogy of faith to the clearing up of difficult passages of Scripture.

" I. Wherever any doctrine is manifest, either from

the whole tenor of Divine revelation or from its scope, it must not be set aside or weakened by a few obscure passages.

- "2. No doctrine can belong to the analogy of faith which is founded on a single text.
- "3. The whole system of revelation must be explained, so as to be consistent with itself. When two passages appear to be contradictory, if the sense of the one can be clearly ascertained, that must regulate our interpretation of the other.
- "4. An obscure, doubtful, ambiguous, or figurative text must never be interpreted in such a sense as to make it contradict a plain one.
- "5. Such passages as are expressed with brevity are to be expounded by those where the same doctrines or duties are expressed more largely and fully.
- "6. Where several doctrines of equal importance are proposed, and revealed with great clearness, we must be careful to give to each its full and equal weight."—Rev. T. H. Horne.
- "In the interpretation of parables there is a rule, the neglect of which has often produced ridiculous comments and discourses; and in other cases such as are most mischievous. That rule is, that every part of a parable is not significant; and that, therefore, to every part a mystical interpretation is not to be given. They are allegorical representations of spiritual and moral truths, put in the form of a brief narrative. To render them complete, it is requisite that they should contain such a selection of circumstances as will convey the truth or truths intended; and which will, at the same time, form an attractive and striking relation. Besides the circumstances designed to illus-

trate the truth, there are often others which are introduced to fill up the story, and give it grace and spirit. The latter are to be separated; and to the former alone we are to confine our interpretations. Nor is this all. Even the significant circumstances can only bear a general, and not a minute and distorted, resemblance to the doctrines taught; because no spiritual things can, in all points, be represented by things natural. These are, therefore, to be interpreted generally; and he who gives a loose to a vain imagination, in giving minute and particular meanings to every branch of a parable, only dishonours the truth of God."

—Rev. R. Watson.

"When Mr. Guthrie was settled as minister of Arbirlot, he became much more of a Bible student than he had been before; and his discourses, which he prepared with great care, using almost exclusively as his help Cruden's 'Concordance' and Dr. Chalmers' 'Scripture References,' became correspondingly instructive and interesting. Though he had possessed himself of Poole's 'Synopsis' and the Commentaries of Scott and Henry, he made comparatively little use of any of them. He preferred Cruden and himself to them all."—Life of Dr. Guthrie.

"Without depreciating the worth of scriptural criticism, we cannot admit that all the additional light which is evolved by it bears more than a very small fractional value to the breadth and the glory of that effulgence which shines from an English Bible on the mind of an ordinary peasant."—Chalmers.

"A Protestant sermon ought always to reflect the Bible. Texts, remindals, images, allusions, examples, promises, menaces—they must all have this sacred shade, and the hearer must feel flowing towards him in full current the water of life direct from its source."
——Coquerel.

STUDY OF THEOLOGY.

"It should be one of the leading objects of a preacher's life to enlarge, as much as possible, his acquaintance with Divine truth in its systematic relations and affinities. Though a complete system of doctrines is nowhere presented in Scripture in one digested view, yet the truths of inspiration do pertain to a system, and, like truths in the natural world, admit of classification. That any one has ever made or will ever make a perfect arrangement of these truths, I do not affirm, and do not believe. parts of a system vast as the universe, and extending from eternity; and they are so sundered, interspersed, and interwoven into one another, as they lie everywhere in Scripture, that it is doubtless beyond the power of man to set them together in their proper places, and in perfectly systematic order. the damage be estimated which these truths have suffered in statement and exhibition, by attempts at systematizing them not conducted with a just sense of the sacredness and difficulty of that work. Still the relations which the truths of revelation sustain towards each other, as component parts of a system, are to some extent clearly perceptible by us; and the process of classifying them must no more be abandoned than an endeavour to acquire the true knowledge of them. They are truly understood no further than they are seen in their systematic affinities and bearings.

divinity, as well as in law and physics, to obtain true knowledge is not to obtain bare historical information. but correct and enlarged views of the connection of things with one another, and their mutual, various, and interminable relations and tendencies incumbent on preachers to explain, defend, and enforce revealed truth; but power to do this depends essentially on a systematic knowledge of that truth. It is most manifest that no one can set forth any part of truth symmetrically, precisely defined, and in fitting colour and costume, any further than he has understood and digested it in its systematic relations to other truth. He who pretends to go further with his explanations than he has gone in systematic understanding, advances in the dark, and knows not whereof he affirms, and whither his random assertions tend. Either we should not attempt to impart solid instruction from the pulpit, or we should constantly study to make ourselves thoroughly systematic theologians."—Dr. Skinner.

"Divinity will be the principal subject both of your conversation and of your preaching; and if you neglect this study, your other accomplishments will be useless and unavailing. . . . Study the attributes and perfections of God; the original state of man; his awful apostasy, and present degraded state; the character and gracious undertakings of Jesus Christ; the character and various operations of the Holy Ghost; the plan of salvation from the guilt, the pollution, and the punishment of sin; the practical duties of Christianity; the resurrection of the dead; the general judgment; and the eternal rewards and punishments of a future state. In this study some writers recommend bodies of divinity, because they give the general

outlines of every subject which is necessary to be known; but you may fall into error by too great attachment to systems of divinity. Use them with caution, and you will find them very profitable."—

Rev. J. Edmondson, M.A.

"We sometimes hear it said, 'Preach Christ and not doctrines;' and with certain limitations and explanations the advice may be good, but the antithesis is false and misleading. For what, in the name of common sense, is a Christ without 'doctrines' about Him? A sound, and nothing more; the six letters of an unmeaning word, as empty as any name in the genealogies of the Books of Chronicles. What possible way is there of knowing a person whom one has never seen, but by teachings concerning his acts and character? As soon as we begin to ask or to answer the question, 'And who was Jesus Christ?' the region of doctrine begins."—Dr. Maclaren.

"Study, earnestly study theology. Do not listen to the siren voice which whispers that it is old and dry. The theology of which I speak is the truth of God. Your function is to proclaim that truth to men; your first duty is to learn it; and you will be traitors to yourselves and to your high calling if you do not resolve to be, so far as you have the power, above all things theologians. You may be something besides, but this you must be."—Rev. A. M. Henderson.

"This is that noble study which is every man's study, and every one that can be called a rational creature is capable of."—Locke.

"Come, go to; leave the love of your profit; study for the glory and profit of Christ; seek in your consultations such things as pertain to Christ, and bring forth at last somewhat that may please Christ."—
Bishop Latimer.

"Pulpit faithfulness includes a clear, sound, positive theology. Never was it more necessary than now to contend earnestly for the faith once delivered to the saints-that faith which is no invention of human genius, no discovery rewarding at length the pains of the investigator, but a Divine message which had been 'delivered to the saints'-delivered to them authoritatively, finally, and once for all. As the great facts connected with human redemption cannot change, so the theology which is based upon those facts must be, in its main outlines, immutable. Ample breadth there is for the widest excursions of the inquirer; fathomless depths which sink below the sounding-line of finite understanding; immeasurable altitudes which the strongest pinions of high-soaring thought must ever fail to reach. Nor would we discourage you from attempting these deeper and loftier themes. Your preaching should not deal exclusively with rudimental truths. After the example of the inspired apostle, it should be your aim, on suitable occasions, to leave these beginnings, going on to perfection. Speculative thought, when under the guidance of a controlling judgment and an all-pervading faith, is far from being unacceptable, far from being unlikely to aid in the awakening and edification of the souls of your hearers. Only remember that the great fundamental truths are fixed and unalterable. We are no believers in a theological development which results in a departure from the original Gospel. If in any department of his duty more than in another the ambassador of Christ is required to be faithful, it is here. What was the

advice of Paul to Timothy touching ordination? What was the chief quality required in men who were to be selected and commissioned to preach the Gospel? 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' Observe here that ability to teach is not ignored; but at the same time faithfulness has the precedence. Without faithfulness, ability and aptness for teaching would be a curse instead of a blessing, like the power of the locomotive, admirably useful while kept on the right track and under control, but otherwise a frightful engine of havoc and destruction."—Rev. L. H. Wiseman, M.A.

STUDY OF NATURE.

"Besides the one Book, there were two he was always reading-Nature, and human nature; not with other men's glasses, neither telescope nor microscope, but with his own natural eyesight, opened by a genuine, loving interest. Of the two I should say he preferred human nature. He loved not Nature less, but man the more. And yet his love of Nature was very deep and genuine, as any man could see. He carried it in his heart to the city, and hung up its pictures in his mind's eye to keep himself and his hearers natural and fresh amid the din and the dust. The little objects about him had been caught, set in the memory of his heart, and came up when working in the town. A splintered rock, with an adder he had seen lurking below it, became the emblem of man's ruined nature. with the poison and the sting beneath. A single tree that crowns the top of a rock, amid the wreck of

a fallen mountain, shows where grace can rear its trophies. The reeds by the loch-side, bending to the sudden breeze, call up the stir of the heart under the mysterious Spirit's breath. The wild ducks starting from the rushy covert, and in a moment out of reach, are the riches that fly away on wings. The walls of a deserted shieling at the foot of Craig Maskeldie give a glimpse of patriarchal life gone by, and take up the lament for the exile. The little ruined church seen at the lower end of the lake is a symbol of the deserted shrine of the soul, on which 'Ichabod' may be written. A fitting memorial of him would be a collection of these word-pictures, pointing to higher meanings."—Life of Dr. Guthrie.

"Trust to one who has had experience. You will find something far greater in the woods than you will in books. Stones and trees will teach you that which you will never learn from masters. Think you not you can suck honey from the rock, and oil from the flinty rock? Do not the mountains drop sweetness, the hills run with milk and honey, and the valleys stand thick with corn?"—St. Bernard.

STUDY OF MEN.

"To an acquaintance with books join the study of human nature. Your own heart, passions, temper, humour, habits and dispositions, will be the books you have most need to consult on this subject. For human nature, in the main strokes of it, is much the same in all the human species. Next to this, your observations on the ways and characters and tempers of men will be of great help to you; together with some books where human nature is strongly and finely painted, in its various shapes and appearances."—J. Mason.

"The preacher's business is more with men than with books. He must study the souls of men, the associations of thought, the origin of emotions, the manner in which they strengthen or antagonize each other, and the influence which they exert upon the will. For this purpose he needs not only to read the best authors, and the best systems, but to study man himself—especially to study his own congregation."—Bishop Simpson.

"A minister that walks down a whole street and sees nobody, who only looks inside of himself, is but half a minister. The aptitude to deal with men, to incite the springs of human thought and feeling, the knowledge of how to move men, that is to be maintained only by incessant practice in observation."—

Beecher.

"Cultivate an extensive and candid acquaintance with the world. Take heed of immuring yourself too much in your studies. Think not the time lost which is spent out of them. An acquaintance with the hearts of men is very desirable, and it will be better learnt by converse, as anatomy is better learnt by dissection, than by books alone. You will find many good thoughts started by converse, which you may set with advantage in your sermons. It will awaken your own spirits. It will form you to an experimental strain of preaching. It will give an air of natural and unaffected wisdom."—Doddridge.

"A knowledge of the human heart is just as necessary to a preacher as that of the Holy Scriptures. The human heart is a difficult book, and if we do not read carefully every page, we ought at least to study the principal chapters: it will prevent us from erring by describing an imaginary, in the place of a real, being, and will supply us with that information which will enable us to know, what is of all things the most difficult—ourselves."—Massillon.

"He made very minute observations, and was much disposed to be conversant with life, from the lowest mechanic to the first characters in the land. He let nothing escape him, but turned all into gold that admitted of improvement; and, in one way or another, the occurrences of the week or the day furnished him with matter for the pulpit."—Life of Whitefield.

"The old comparison, that the physician ought not to know diseases only, but the diseased, is always just; and to choose the moment and the means of leading back the strayed sheep to the fold, the shepherd must know himself how to go out of it."—Coquerel.

STUDY AND POWER.

"The vigour of mind and heart which is gained from doctrinal investigation is the mainspring of effective preaching. The eloquence of the pulpit is the eloquence of thought. Warmth of emotion in the pulpit will not diffuse itself through the pews, unless the great object of that emotion be distinctly and vividly exhibited; and the preacher cannot exhibit what he does not fully possess. He cannot write with interest and zeal, nor can he with earnestness and energy deliver what he has written, unless he understand and feel the great bearings of his theme. He may goad up his animal susceptibilities to an

intense excitement: he may saw the air, and distort his visage, and beat the pulpit cushion, and stamp with his foot, and thunder with his voice: but this is not the animation which hearers wish or want. Rational educated minds will smile at his nervous agitation and vapid remark, and will demand the excitement which is kindled by thought, and will sympathize profitably with none but intelligent emotion. When he is preaching on eternity, on the judgment, on the Divine justice in eternal retributions, it will be easy to distinguish between his antic gestures or vehement contortions of face and that serious, solemn eloquence, which would be breathed into him by the deep study of those doctrines. Nothing but such deep study can impart the true sober energy, the considerate, reasonable excitement, which, wherever seen, is power. The speaker may practise before his mirror, and learn to raise his hand gracefully, and explode vowels forcibly, but, without intense thought on the matter of his discourses, all the rules in the world will never make him eloquent; and with this intense thought awakening appropriate emotion, he will be eloquent without a single other rule. Other rules are useful; they make the body. This rule is essential; it makes the soul. The soul will live without the body: the body is putrefaction without the soul: both together make the man."—Professor Park.

"Independent thinking, more than anything else, will develop, discipline, and strengthen the mind. In the matter of mental development, it must never be forgotten, the hardest way is the easiest way, the slow way the swiftest. If it be possible, let us persuade ourselves to much of independent and patient thinking; otherwise we shall never be men."—Dr. Broadus.

PIETY AND STUDY.

"The knowledge of the great and profound truths of religion is one that men are not so much to study. as to live themselves into; a knowledge that passes into the head through the heart. I have heard of some that in their latter years, through the feebleness of their limbs, have been forced to study upon their knees; and I think it might well become the youngest and the strongest to do so too. Let them daily and incessantly pray to God for His grace; and if God gives grace, they may be sure that knowledge will not stay long behind, since it is the same spirit and principle that purifies the heart and clarifies the understanding. Let all their inquiries into the deep and mysterious points of theology be begun and carried on with fervent petitions to God; that He would dispose their minds to direct all their skill and knowledge to the promotion of a good life, both in themselves and others: that He would use all their noblest speculations, and most refined notions, only as instruments to move and set a-work the great principles of actions. the will and the affections; that He would convince them of the infinite vanity and uselessness of all that learning that makes not the possessor of it a better man; that He would keep them from those sins that may grieve and provoke His Holy Spirit (the fountain of all true light and knowledge) to withdraw from them, and so seal them up under darkness, blindness, and stupidity of mind. The truths of Christ crucified are the Christian's philosophy, and a good life is the Christian's logic—that great instrumental introductive art that must guide the mind into the former. And

where a long course of piety and communion with God has purged the heart, and rectified the will, and made all things ready for the reception of God's Spirit, knowledge will break in upon such a soul, like the sun shining in his full might, with such a victorious light, that nothing shall be able to resist it."—

Dr. South.

"Prophecy resideth not but in a man who is great in wisdom and virtue, whose affections overcome him not in any worldly things, but by his knowledge he overcometh his affections continually: in such a man the Holy Spirit cometh down, and his soul is associated to the angels, and he is changed to another man."— Maimonides.

"After I found the grace of God, I can safely assert that I learnt as much in one day as I had learned in a month before. And no marvel; for my soul was now rising out of the ruins of the fall by the power of the eternal Spirit."—Dr. A. Clarke.

"Were I indeed to define divinity, I should call it rather a Divine life than a Divine science; it being something rather to be understood by a spiritual sensation than by any verbal description, as all things of sense and life are best known by sentient and vital faculties. . . . This true method of knowing is not so much by notions as actions; as religion itself consists not so much in words as in things. They are not always the best skilled in divinity that are the most studied in those pandects into which it is sometimes digested. He that is most practical in Divine things, hath the purest and sincerest knowledge of them, and not he that is most dogmatical. . . . The knowledge of divinity that appears in systems and

models is but a poor wan light; but the powerful energy of Divine knowledge displays itself in purified souls: here we shall find the true 'land of truth.' . . . To seek our divinity merely in books and writings, is to seek the living among the dead. . . . That is not the best and truest knowledge of God which is wrought out by the labour and sweat of the brain, but that which is kindled within us by a heavenly warmth in our hearts. If we would indeed have our knowledge thrive and flourish, we must water the tender plants of it with holiness. Jejune and barren speculations may be hovering and fluttering up and down about divinity, but they cannot settle or fix themselves upon it; they unfold the plicatures of truth's garment. but they cannot behold the lovely face of it. . . . There is a knowing of 'the truth as it is in Jesus' as it is in a Christ-like nature, as it is in that sweet. mild, humble and loving spirit of Jesus, which spreads itself, like a morning sun, upon the souls of good men, full of light and life. . . . The profane sort of men. like those old Gentile Greeks, may make many ruptures in the walls of God's temple, and break into the holy ground, but yet may find God no more there than they did. Divine truth is better understood as it unfolds itself in the purity of men's hearts and lives, than in all those subtile niceties into which curious wits may lay it forth. . . . He that will find truth must seek it with a free judgment and a sanctified mind; he that thus seeks shall find; he shall live in truth, and that shall live in him; it shall be like a stream of living waters issuing out of his own soul; he shall drink of the waters of his own cistern, and be satisfied; he shall every morning find

this heavenly manna lying upon the top of his own soul, and be fed with it to eternal life; he will find satisfaction within, feeling himself in conjunction with truth, though all the world should dispute against him."—J. Smith, M.A.

THE SPIRIT IN STUDY.

"Before you enter on the study of a sermon, humbly pray to God for the gracious aid of the Holy Spirit. Our heavenly Father, Who knoweth all things, is the Fountain of wisdom; and if any man 'lack wisdom, let him ask of God, That giveth to all men liberally, and upbraideth not; and it shall be given him.' Before you proceed one step in your preparation for the pulpit, kneel down before Him, and pray for direction in the choice of a subject; pray for that light which will unfold the meaning of the passage which you may select; and pray for assistance in the selection of suitable matter to fill up your discourse. By earnest prayer and supplication the mind is well prepared for this important study; and when the Holy Spirit directs our thoughts, our compositions are pure and spiritual."-Rev. J. Edmondson. M.A.

"The Spirit's office, as defined by the Bible itself, is not to make known to us any truths which are not contained in the Bible; but to make clear to our understanding the truths which are contained in it. He opens our understanding to understand the Scriptures. He does not tell us anything that is out of the record; but all that is within it He sends home, with clearness and effect, upon the mind. He does not make us wise above that which is written; but He

makes us wise up to that which is written."—

"What is the reason that you shall see some things in a chapter at one time, and not at another; have a sight of spiritual things at one time, and not at another? The eye is the same, but it is the Holy Ghost that openeth and shutteth this dark lantern, as I may so call it; as He openeth it wider, or contracts it, or shutteth it narrower, so do we see more or less; and sometimes He shutteth it wholly, and then the soul is in darkness, though it have never so good an eye."—T. Goodwin.

"Most beautifully do the prophets speak, but if Thou, Lord, be silent, they inflame not the heart. They teach the letter, but Thou openest the sense; they bring forth mysteries, but Thou unlockest the meaning of sacred things."—Kempis.

"The faculty of understanding is from God by nature; but a heavenly light to direct the understanding is from God by grace. A new understanding is not to be had but from the Creator of the first."—

Charnock.

"They that study the Bible will see more than others; they that pray over it will see more still; and they that have the Holy Spirit's influences will be yet more savingly instructed."—Cecil.

SECTION III.

DIRECT PREPARATION FOR THE PULPIT.

NECESSITY AND NATURE OF PREPARATION.

"HE who speaks for eternity ought to be at all possible pains to do it well. Demosthenes would have that person branded as the pest of society and the enemy of the commonwealth who durst propose anything in public which he had not first considered well and pondered in private. But how much more presumptuous is it for a man, in the great business of salvation, to appear before the Church, before angels. and before God Himself, and to speak of the dread mysteries of redemption, without having secured beforehand every advantage which knowledge, study, and preparation could have possibly given him! Is he not afraid of treating his subject in a loose and careless manner, so as to do justice neither to the subject nor to souls, but rather to nauseate the audience. damp their devotions, and vilify the whole ordinance of preaching?

"Think, O my soul, on the situation of that multitude of immortal beings all come to hear from thee how they may be saved. Think of the high trust which God hath put into thy hands; but which He may not possibly allow thee to exercise beyond this one precious opportunity. Are, therefore, the doctrines

which thou art about to deliver, suited to the exigencies of souls verging towards eternity? Are they suited to the capacities and circumstances of those who are to Have they a strong tendency to make hear them? them wiser and better, to enlighten and to reform, to sanctify and to save them? And can your conscience say that this tendency is so strong as thou couldst have possibly made it if thy diligence had been greater? Have no pains been spared to make thyself master of thy subject, and to make it appear striking and important to thy hearers? Is thy own heart impressed with such a sense of thy doctrines, as to make thy concern visible to others, and so interest their hearts also in thy cause? If these questions cannot be answered in the affirmative, the conscience of the preacher must reproach him, the souls of the hearers must accuse him, and a righteous God, on that day on which He will call him to give an account of his stewardship, will assuredly condemn him. We are the eyes of the Church, and if the eye be darkness, the whole body must be so too. We are the teachers of others, and must therefore be taught our-Without this, the blind lead the blind, and both must fall into the pit."—Dr. J. Smith.

"What is the sermon to do? The answer to this question determines the whole method of preparation. Precisely because this is a commonplace, I attach great importance to it. I believe that many young preachers, when they sit down to prepare a sermon, start like Abraham, who 'went out, not knowing whither he went.' Or perhaps it would be truer to say that for half an hour or an hour they do not start at all, but look idly round their subject, and wonder whether

they will be able to make anything of it. At last, by some accident, they find what looks like a path, and after trying it they find that it leads nowhere, and so they come back to the place where they began. The preacher who has a definite end to reach, rarely loses any of the time which he gives to preparation; he sees in the distance the point to which he has to travel, and he either finds or makes a road to it."—R. W. Dale.

"A poor architect designs the outside of his building first, prepares his ground-plan and elevation, and then does the best he can in arranging the interior. A good architect begins with the inside; asks, first of all, what the contents of the building are to be, and lets these determine everything. I think there is a similar difference between good and bad architecture in sermons."

—R. W. Dale.

"Decide beforehand what end you propose to reach by the sermon. Is it for the impenitent, for the inquirer, or for the edification of believers? Is it to enforce some passing duty, to guard against some danger, or to afford comfort and hope to the suffering and sorrowing? According to the object proposed should the text be selected."—Bishop Simpson.

"Every sermon should have an end of practical impression, present from the outset to him who prepares it."—Dr. Storrs.

"Even in writing he kept an audience before his mind's eye, and he prepared not an abstract essay, but an address to be spoken to men and women, to young men and maidens. I often found him on the Saturday night amending and correcting what he had written, and filling his mind with the subject."—Life of Dr. Guthrie.

"I have been cured of expecting the Holy Spirit's influence without due preparation on our part, by observing how men preach who take up that error. I have heard such men talk nonsense by the hour."—
Cecil.

"Read the Bible, as well as other books, with your note-sheets at hand. Whenever you meet with any historical illustration of a vice or a folly to which men are still tempted in our own days, or any noble and pathetic example of virtue, devotion, and zeal; whenever you come across the statement of any truth concerning God, and His ways towards mankind, about which you have omitted to preach, or any moral precept on which you have omitted to insist, or any bright and pleasant region of spiritual thought which is likely to give animation and vigour to a weary and sorrowful heart, make a note of it. Half-an-hour's reading will give you the substance of three or four sermons. Instead of hunting for a text or a subject when Sunday is drawing near, you will only have to turn to the drawer in which your notes are kept, and you will find a score of sermons half ready. Two or three sets of notes will sometimes run naturally into one discourse, and in using them you will have hardly anything to do except to prepare an introduction and Sometimes such light and fire will suda conclusion. denly flash out of a sentence or a phrase that a whole sermon will come to you at once, and you will be able to transfer to your notes the rough outline of an effective discourse."—R. W. Dale.

"The materials for our sermon, like those of Solomon's temple, should be got ready before we proceed to write. A man may indeed sit down with

commentaries and other works, from which he hopes to gain assistance, spread out before him, and, as he proceeds, avail himself of them as he finds them suitable to his purpose. But this is to use these appliances at the wrong time. They will only clog his freedom of thought, and prove hindrances rather than the helps which they would be if used at the right time. His sermon will be crude and ill-digested, or a mere patchwork. All that we want when we begin to write is pen, ink, and paper, a Bible within reach, and a mind well furnished."—Canon Heurtley.

"No man can speak well, the substance of whose sermons has not been prepared beforehand. Men talk of extemporaneous preaching, but the only part that can properly be extemporaneous is the external form. No man can preach well, except out of an abundance of well-wrought material."—Beecher.

"Gather your materials in the study, and set fire to them in the pulpit."—Rev. T. Binney.

TOPICS OF PREACHING.

"The subjects which are to be preferred, and most frequently insisted upon, are:

- "I. Those which relate immediately to Christ. The glories of His person and riches of His grace; His incarnation, understanding, birth, example, preaching, and ministerial conduct; His passion, death, resurrection, ascension, and intercession; His relations, offices, and characters: as Husband, Brother, Prophet, Priest, King, Physician, Shepherd, Captain, Strength, Head, Forerunner, Advocate, Friend, Saviour, Judge, &c.
 - "2. The covenant of grace made with believers in

Christ. The nature of justification; the nature of faith, and its place in the Gospel scheme; the nature, necessity, reasonableness, and effects of repentance; the freedom of the grace of God; the excellency of the Gospel; the superiority of the covenant of grace, how ratified by the blood of Christ, the manner in which it is to be entered into, renewed, and reflected upon, &c.

- "3. The Spirit and His operations. Our absolute need of Him; His work on the soul in conviction, conversion, and consolation; His influences; the assistance He affords in prayer, and the witness He bears to His own work on the heart.
- "4. The privileges of the children of God: pardon, regeneration, adoption, perseverance through Divine grace; God's providential care over them, their access to God through Christ, communion with Him, believing views of glory, &c. These subjects will impress the hearts of sinners, as well as raise the devout affections of true Christians.
- "5. General views of religion. Various branches of duty. Urge their obligation close to the conscience.
- "6. The love of Christ and a devotional temper. The workings of a pious soul towards Him; continual communion with Him, and the intercourse of a devout soul with Him in various ordinances.
- "7. The evil of sin, and the misery of sinners in consequence of it. Sound the alarm, but mingled with encouragement.
- "8. The temptations and exercises of a pious soul. Sources and causes of discouragements; rules for judging of sincere grace, for the comfort of Christians and conviction of hypocrites.

- "9. Death, judgment, and eternity. Heaven, in various views; conformity to God; beholding the glory of Christ; association with saints and angels, and the influence these prospects should have upon us.
- "10. Examples of Scripture characters and pieces of sacred history. Sometimes a virtue is better represented by such an example than by a topical discourse."—Doddridge.

"Throughout the whole course of our ministry we must insist chiefly upon the greatest, most certain, and most necessary truths, and be more seldom and sparing upon the rest. If we can but teach Christ to our people, we shall teach them all. Get them well to heaven, and they will have knowledge enough. The great and commonly acknowledged truths of religion are those that men must live upon, and which are the great instruments of destroying men's sins, and raising the heart to God. We must, therefore, ever have our people's necessities before our eyes. To remember the one thing needful will take us off gauds and needless ornaments, and unprofitable controversies. Many other things are desirable to be known; but this must be known, or else our people are undone for ever. I confess I think NECESSITY should be the great disposer of a minister's course of study and labour. If we were sufficient for everything, we might attempt everything, and take in order the whole Encyclopædia; but life is short, and we are dull, and eternal things are necessary, and the souls that depend on our teaching are precious. I confess necessity hath been the conductor of my studies and life. It chooseth what book I shall read, and tells me when, and how long. It chooseth my text and makes my sermon, both for

matter and manner, so far as I can keep out my own corruption. Though I know the constant expectation of death hath been a great cause of this, yet I know no reason why the most healthy man should not make sure of the most necessary things first, considering the uncertainty and shortness of all men's lives. Xenophon thought there was 'no better teacher than necessity, which teacheth all things most diligently.' Who can, in studying, preaching, or labouring, be doing other matters, if he do but know that this MUST be done? Who can trifle or delay that feeleth the urgent spurs of necessity? Doubtless this is the best way to redeem time-to see that we lose not an hour -when we spend it only on necessary things. Hence it is that a preacher must be oft upon the same things, because the matters of necessity are few. We must not either feign necessaries, or fall much upon unnecessaries, to satisfy them that look for novelties, though we must clothe the same truths with a grateful variety in the manner of our delivery. volumes and tedious controversies that so much trouble us and waste our time, are usually made up more of opinions than of necessary verities; for, as Gregory Nazianzen and Seneca often say, 'Necessaries are common and obvious; it is superfluities that we waste our time for, and labour for, and complain that we attain them not."-Baxter.

TEXT.

"In choosing a text don't be anxious to find anything very peculiar. Some men indulge a kind of pride in preaching from mottoes; for example, such

words as 'if,' 'so,' 'now,' 'but,' &c., have been adopted as texts. The ignorant and childish may be struck with admiration of the preacher's talent who can 'make a sermon out of so little;' but the more steady and intelligent will be grieved that God's Word is so little honoured. Never disjoint the sentence; always have complete sense; take the whole idea, and then vou will have some ground to work upon. Having chosen a suitable text, confine yourself to it entirely make it speak: there is music in it; pray that your fingers may touch the chords aright, so that melody may be evoked. You are not expected to preach a body of divinity in every discourse. Some pulpit ramblers range the whole field, flying everywhere, but digging nowhere. Be you a digger; sink the shaft fearlessly; the gold is embowelled in the deep places; go down, persevere, and bring it up. There is water even in the rock; smite it with a heaven-directed hand, and it will gush most freely. Whatever your text be, it is capable of turning out plenty of material to sustain a separate discourse; honour it so, and you will never lack scope and variety."—Dr. J. Campbell.

"A moment's reflection upon the eternal consequences that may issue from the preaching of a single sermon, should be sufficient to rebuke the hap-hazard carelessness and reckless self-conceit with which texts are sometimes taken and treated, and to impress every true preacher of the Gospel with the duty of choosing his texts in such a frame of mind as may harmonize with the Divine guidance."—Kidder.

"Choosing a text, without need, that will surprise, or a seeming barren one, to show what your art can extract from it, will appear ingenious perhaps to some,

but vanity to most, with good reason. Choosing one that requires much accommodation to your purpose, is but misspending pains and time; and so is labouring to clear up a very obscure one, unless it be of great importance. And giving a new translation or sense of a text, unless the present hath considerable inconveniences, will only puzzle your audience, and tempt them to doubt whether they understand the rest of the Bible. Such a text is most convenient as will branch out of itself with the main parts of your discourse."—Secker.

TREATMENT OF TEXT.

"There are people that rack their fancies and the texts together; they stretch and screw the words, they tease and worry, they torment and most unmercifully force and drag a text to their side. You may observe it, an arrant critic is a resolute sort of man generally; he is very earnest in his work, though in never so light a matter, and pusheth it on to the utmost extremity. I could mention several professors of criticism who are guilty of this miscarriage, who make it their business to force their way. You shall see them sit down before a text, and raise their batteries against it, and play their cannon and mortars upon it. If this will not do, they come with greater force, and make a fresh assault with stronger detachments from poets, orators, historians, philosophers, &c., and fall on with greater fury, thinking by this means to bring it to a parley, and then a surrender; or rather, by their furious attacks we may guess they intend no other thing than to take us by

storm. And truly in this imaginary romantic adventure they think they have done it, they persuade themselves they have taken possession of the fort, and so the campaign is at an end, and there is a period to their doughty attempts. But I hate these violent courses, this besieging of chapter and verse, this investing of a place of Scripture. I abhor the common practice of ravaging and preying upon the Bible; I do not like the bombarding of Scripture, I approve not of the storming of a text, and taking it by force. It is very unchristian and unbecoming employment to extort a sense from any place of Holy Writ, and by little critical arts and fetches to bring over the words to a compliance with us, i.e., to the meaning we design."—

J. Edwards.

"To dwell long upon explaining words and phrases in which there is no difficulty; to hunt after criticisms, and make a great ado about the originals; to summon a jury of expositors to decide the meaning of what everybody understands; to insist much upon the least circumstances of a text; to divide plain texts in terms of art, is looked upon as mere trifling, and nothing but a solemn piece of impertinence."—I. Gilling.

"Make all the use you can of critical knowledge yourself; but spare the people the account, for it must needs be very disagreeable to them."——Claude.

"To interpret and apply his text in accordance with its real meaning, is one of the preacher's most sacred duties. Using a text, and undertaking to develop and apply its teachings, we are solemnly bound to represent the text as meaning precisely what it does mean. This would seem to be a truism. But it is often and grievously violated. Not only is there much contented ignorance as to interpretation, and much careless neglect on the part of persons well able to interpret correctly, and much wild spiritualizing of plain words, but, upon the wretched principle of 'accommodation,' Scripture sentences or phrases are employed as signifying what it is well known, and perhaps even declared at the time, that the sacred writer did not mean to say, and has not at all said. 'The original meaning of these words, as used by the inspired writer, is—so and so; but I propose on the present occasion to employ them in the following sense.' That is to say-honoured brother, see what you are doing-you stand up to teach men from a passage of God's blessed Word, and coolly declare that you propose to make the passage mean what it does not mean. 'But the words might have that sense.' They might, but as a part of the Bible, as a text of Scripture, they do not. If we take the passage in a sense entirely foreign to what the sacred writer designed, as indicated by his connection, then, as we use it, the phrase is no longer a passage of Scripture at all. It is merely words of Scripture, used without authority to convey a different meaning; just as truly as if we had picked out words from a Concordance. and framed them into a sentence. 'But I use the passage merely as a motto.' Well, if a preacher has the right to take no text, but only a motto-which is questionable—he has not the right to make a scriptural motto signify what he knows it does not signify. 'But the language of Scripture is so rich, its pregnant sayings often mean so much, that I think perhaps this expression may convey, among other things, the sense

which I propose.' If it really does, there is no objection whatever to using it so. But a mere vague 'perhaps' is a slender and tottering excuse for a preacher, who is supposed to have studied his text and to know its meaning. Such a man is verily guilty before God if he does not honestly strive to understand that which he interprets, and give forth its real meaning and no other."—Dr. Broadus.

"If, indeed, there is one golden rule for a preacher, it is this: Always look at your context."—Dean Perowne.

"There is a danger of error as to the treatment of difficult passages occurring in the text. The preacher will, of course, study these with great care, for he cannot afford, as regards his personal habits, to slide over difficulties. But having thus become interested in this difficult portion of his text, having become familiar with the different views which have been suggested, and the arguments for one view and against another, he very naturally feels disposed to use the matter so laboriously wrought out, to discuss in the pulpit the question which appears so interesting. this way many an expository sermon has been ruined. True, wherever the preacher is really able to clear up the difficulty, and to do this by a comparatively brief and evidently satisfactory explanation, people will be glad to hear it. If he can show that the passage, as thus explained, presents some interesting and valuable truth, they will be delighted. If it is a passage which has been made prominent in religious controversies, or has, on any account, attracted extraordinary attention, they might even like to hear something of the process by which this satisfactory explanation has been

reached. But such cases are comparatively rare; and, in general, men grow weary of a long discussion of some vexed question or difficult place. If the preacher, by long study and a brief statement of the results, can throw any light on such a passage, very well; but the long study is his affair, not theirs. Where the result of his researches is not satisfactory, where he does not feel that he can make the matter plain, let the preacher merely notice that there is a difficulty here, and pass on to speak of truths which the passage certainly does teach, to handle what he is confident he understands. To state at great length several different views as to the meaning of a passage, without being able to show cause why any one of them should be accepted or preferred, and then leave the matter in that unsatisfactory position, is tiresome in a book, and in a sermon intolerable. A celebrated Professor of Greek in one of our American Universities had a youthful assistant, who was one day unexpectedly called on to meet a class without having read over the lesson. When asked afterwards how he got through, he said, 'I just talked about what I understood, and let alone what I didn't.' 'Pretty good plan,' said the old gentleman; 'I suspect you had better continue to do that as long as you live."—Dr. Broadus.

MATERIAL.

"The Christian minister who is furnished out of God's treasury with his matter, and enabled by spiritual experience and sympathy to interpret and apply that matter, will not be tempted, instead of preaching God's truth in the power of the Spirit, to use the Scriptures merely as a convenient repertory of mottoes, and to deliver, instead of a Christian sermon, a lecture from his motto, in which there is no scriptural exposition or application, but materials gathered from various sources outside of Scripture, which are used for moral purposes, or, at best, so that the common stock of Christian ideas vaguely presented to the minds of the hearers is loosely appealed to for the purpose of religious impression. Such preachers do no true homage to God's Word, and contribute nothing themselves towards increasing the direct and proper knowledge of Divine truth in the minds and hearts of their hearers. any real progress in the knowledge of Divine revelation the Christian Church owes nothing to such preachers. Dealers at second-hand in superficial sentiment, in current philosophy—or what passes for such -in the popular commonplaces of floating theological thought, in unauthentic instances and so-called illustrations, picked up from every miscellaneous quarter, and especially from the columns of the daily press, in metrical quotations, seldom of real poetic merit, and often remarkable chiefly for sensational bad taste—these preachers may be popular in a certain sense-may be followed hotly by the oscillating, unattached crowd which seeks ever the newest and most superficial excitement; but they are not doing Christ's work; they are helping to degrade the character and aim of the pulpit; they will leave no lasting fruit or blessed name behind them. You cannot fall into the snare I have indicated if you cherish truly spiritual and worthy views of your ministerial calling and your pulpit work. Your business is 'rightly dividing the Word of truth:' and so to bring out of the treasure committed to your care by your Master 'things new and old' as to give every one in the household his 'portion of meat in due season.'"—Rev. J. H. Rigg, D.D.

SERMON STRUCTURE.

- "Christian Homiletics is the application to sacred purposes of Rhetorics deprived of its secular character. In the sermon, we address ourselves to the spiritual feelings and interests of men, in Divine wisdom and simplicity, and with spiritual motives, in order either to enlist them for those spiritual purposes which form the one grand aim of man, or else to quicken their spiritual life. From this it follows that we shall have to dispense with all the mere outward artifices of secular rhetorics—many of which are dishonest—and to present our theme in a simple, yet well arranged, lively, and effective address. The following may be mentioned as the fundamental rules of Homiletics:
- "I. The sermon occupies a place intermediate between the eternal Word of God and the present requirements of the Church. On this ground, it must neither be merely a practical exposition of Scripture, nor yet merely a practical address adapted to the wants of the moment. It must combine these two elements, and at the same time serve to quicken, to sanctify, and to further develop the inner life, from the Word of God.
- "2. This application of the Word of God to the state and wants of the Church is entrusted to the believing hearts of a properly-trained ministry. Accordingly, the sermon must bear evidence both of personal piety and of intellectual individuality, or

rather, this intellectual individuality must appear consecrated by devotion to the altar.

- " 3. The sermon is addressed to the Church such as it is—not to a perfect Church, but yet to a Church. On this ground, it must proceed on the assumption that there are spiritual principles and sympathies to which it can appeal, whilst at the same time keeping in view and seeking to remove existing obstacles and It must therefore avoid the extreme of being merely an appeal to the unconverted, while, on the other hand, it eschews merely indirect and pointless 'speaking with tongues.' It must ascertain the exact spiritual state of the congregation, and, in accordance therewith, progress from conviction to joy and thanksgiving. Nor should it ever be forgotten that the sermon forms part of worship, and that, while in its character and purpose prophetic, it is also essentially devotional. Hence the sermon must be neither noisy nor drawling: noise in the pulpit runs counter to the dignity of worship, and to that of Christianity itself. Conversion is not to be confounded with nervous excitement. It implies a state when the soul is indeed moved to its inmost depths, yet calmed in Christ. As for drawling, it is entirely out of place in the pulpit. Praise should be left to the congregation; and the moment the sermon ceases to be an address and becomes a drawling song, it is time to close the Bible.
- "4. The sermon is addressed to a congregation, not to students. Hence it must be popular, clear, pointed, and practical—avoiding obscurity, confusion, and abstract propositions. On the other hand, it must be simple, direct, lively, yet sufficiently dignified. It must have sprung from prayer and meditation, from

communion with the Lord and with His Word, and from deep sympathy with the spiritual state and the wants of the congregation.

- "5. The sermon is addressed to an evangelical Church, i.e., a Church called to the freedom of the Spirit. Hence it is to be a homily, in the ancient sense of the term, i.e., an interchange between the mind of the preacher and the spiritual views of the congregation, which cannot be obtained by mere persuasion, far less by outward or authoritative injunction, excluding all liberty, but by communion and fellowship of life. The homily is, so to speak, query and reply. It is a reply to the queries which would naturally arise in the mind of the audience. And these inquiries must be answered, not with the wisdom of man, but by the Word of God.
- "6. The sermon is an official address delivered to the Church in name and by authority of the Head of the Church. Accordingly, the testimony of the truth must be supported by evidence; nor must it be of the nature of mere philosophical demonstration, which, of course, is incapable of being *preached*. Nor, lastly, would it be right to substitute for this testimony a mere asseveration: the testimony of the heart is to be combined with argument addressed to the mind.
- "7. The sermon is to edify. It is intended to build up the living temple with living stones, i.e., to promote spiritual communion, and thereby to quicken Christians.
- "8. The construction of the sermon depends upon an exercise of the mind, which in turn presupposes meditation, prayer, and theological and religious knowledge. For the regulation of this exercise of the mind, Homiletics lays down certain rules."—Lange.

"Natural and simple method is greatly tributary to power. Three points should be prominent in the speaker's aim: to say what ought to be said, to say nothing else, and to say everything in its proper place."—Dr. Skinner.

"The body of the discourse must be constructed on some plan, or it is not a discourse at all. Though there be no divisions, and no formal arrangement of any kind, yet the thoughts must follow each other according to the natural laws of thought. Men who rely on their power of absolute extemporizing, or who imagine themselves to possess a quasi-inspiration, usually stagger and stray in every direction, following no definite line, and accomplishing very little, save where passion comes in and strikes out an order of its own."—

Dr. Broadus.

"Frequently the exordium is too long, and the peroration interminable. There is little or nothing left for the middle; and you get a monster with an enormous head, a measureless tail, and a diminutive body. other times it is some limb of the discourse which is lengthened until the body of the work is out of sight, as when a man has long arms or legs with a dwarf body. The main idea ought to present itself in each part. The hearer ought to be led back to it by the development of the accessory thoughts; these having no vitality save by the circulation of the main idea. Should they grow and dilate too much, it can only be at the cost of the parent idea; and they must produce deformity and a sort of disease in the discourse, like those monstrous excrescences which devour the animal on which they grow."---Bautain.

"That is not useful preaching, which is a mere col-

lection of good remarks, without the scope, connection, and impression which belong to a regular discourse. Nor is that a profitable sermon, which now and then startles the hearers with a vivid flash of thought, or makes them remember a few eccentric phrases; but that which fixes their eye on a single subject; which holds their attention steadily to that subject; which gives them, as they go on, a clearer perception and a deeper feeling of that subject, and finally compels them to remember that subject, though they cannot repeat one expression uttered by the preacher."—Professor Porter.

"In the expositions of many men, they study, they argue, they expound, they confute, they reprove, they open secrets, and make new discoveries; and when you turn the bottom upwards, up starts nothing; no man is the wiser, no man is instructed, no truth discovered, no proposition cleared, nothing is altered, but that much time and labour is lost."—Jeremy Taylor.

"The preacher requires an earnest desire after practical usefulness, to give unity to his discourse, progressiveness, steadiness, and an easy celerity to his mental operations. Without it he will be like the ship tossing on the waves, hither and thither, in the darkness of a fog. The fog lifts, the headland or light appears, and instantly the ship swings into her course, steadies on an even keel, catches the wind upon her wings, and flies toward the point revealed. So an ultimate foreseen rallying point for all the lines of the discourse is necessary to give steady and swift progressiveness to the mind which moulds and delivers that discourse. The converging of all subordinate thoughts into one grand thought, to be pressed upon the hearer, then is secured; like the

convergence of the streams running towards a clove in the line of the hills. Hither and thither, northward, southward, run the brooks, yet ever meeting and mingling into one, as they draw toward the gap, till the thousand trickles become a torrent, as they pour at last through the gate into the valley. So all collateral thoughts, arguments, illustrations of a sermon, when bearing upon a single end of moral impression, combine their forces, rush together at last in a common channel, and strike with heavy impact on the mind.

"This is necessary, too, to keep men from yielding to that habit of discursiveness which is the easily besetting sin of many full minds; a habit which will weary out the most patient congregation. You hear one begin, for example, with some saying of the Master to John the Baptist, or to one of His disciples. he describes the scenery of the Jordan valley, or of the Sea of Tiberias; then the persons to whom the saying was addressed; then the possible relations of the Baptist to the sect of the Essenes; then the relations of this sect to the others, and to the whole Herodian family; then he plunges into the interminable tangle of the Herodian genealogy, and shows the relations of this one and that one to the Roman emperors; then of the Roman empire itself to the ancient civilization, with a tracing out of the roots and fruits of that civilization; and then he goes kiting at large through the universe—till the hour has ended before he has fairly got back to his The most patient listener must wish that the man's brain would explode, and so make an end. best corrective to such a tendency of mind is to have an end of practical impression always in view from the outset." - Dr. Storrs.

"In choosing your themes of discourse, seek such as are more suited to do good to souls, according to the present wants, dangers, and circumstances of the people; whether for the instruction of the ignorant, for the conviction of the stupid and senseless, for the melting and softening of the obstinate, for the conversion of the wicked, for the edification of converts, for the comfort of the timorous and mournful, for gentle admonition of backsliders, or for more severe reproof. Some acquaintance with the general case and character of your hearers is needed to this end.

"In handling the text, divide, explain, illustrate, prove, convince, infer, and apply in such a manner as to do real service to men, and honour to our Lord Jesus Christ. Do not say within yourself, 'How much or how elegantly can I talk upon such a text?' but, 'What can I say most usefully to those who hear me, for the instruction of their minds, for the conviction of their consciences, and for the persuasion of their hearts?' Be not fond of displaying your learned criticisms in clearing up terms and phrases of a text, where scholars alone can be edified by them; nor spend the precious moments of the congregation in making them hear you explain what is clear enough before, and hath no need of explaining; nor in proving that which is so obvious that it wants no proof. is little better than trifling with God and man. not, 'How can I make a sermon soonest and easiest?' but, 'How can I make the most profitable sermon for my hearers?' Not, 'What fine things can I say, either in a way of criticism or philosophy, or in a way of oratory and harangue?' but, 'What powerful words can I speak to impress the consciences of them that hear with a lasting sense of moral, Divine, and eternal things?'

"Now and then take such themes as these; the first awakenings of the conscience of a sinner; the inward terrors and fears of the wrath of God, which sometimes accompany such awakenings; the temptations which divert the mind from them; the methods of relief under such temptations; the arguments that may fix the heart and will for God; the rising and working of sin in the heart; the subtle excuses framed for it; the peace of God derived from the Gospel; the victories obtained over strong corruptions and powerful temptations by faith and prayer."—Dr. Watts.

"I remember perfectly that the first time I ever had any thorough sense of freedom, facility, self-forgetfulness in preaching, was when a gentleman of my parish told me he was practically a fatalist. I was determined, if possible, to push that delusion out of his mind; and I remember now the enjoyment which I had, and the easy vigour with which I wrought, in taking up an argument, weighing it, seeing precisely how it bore upon this point; then treating another in like manner, and another; combining them, bringing them in from different and unexpected points-until it seemed to me the demonstration was absolute. When I came to preach with that concentrated aim. that intense desire and continuous purpose to reach, if possible, the one mind for which the whole sermon had been arranged, preaching was as easy as flight to the bird, or swimming to the fish. It was simply the natural motion of the mind, charged with its subject, filled with the argument, and intent upon the end which the argument was to serve. Before that my

sermons had been always, I think, like the general cannonading which precedes the real shock of battle. A hundred guns thundering away; all uproar and smoke, but nobody hurt! It is the rifle-ball that does the business. So never confine yourselves to the contemplation of themes. Make themes your means for reaching persons; and give the mind force, by giving it concentration. The true evangelical fervour comes in this way, with affectionate interest in personal souls. The Lord Himself did not come to the world to publish elaborate discourses to men. He was full of the truth: and the truth flashed from Him as the occasion suggested. A sneering objection brought one discourse from Him; an affectionate inquiry elicited another; the dulness of His disciples incited another. And all the radiance which fills the Gospels, flowing from His mind over the world, was first drawn forth by the minds around Him, to which He would minister light, comfort, purity, In this, as in all else, the disciple should strive to be like His Lord. In this way, too, you secure variety in the subjects you treat, and avoid the danger of having a limited series of subjects on which your mind most easily works, and to which it returns with the greatest facility. If you preach to individuals, subjects will multiply on your hands."—Dr. Storrs.

"The mind is so constituted, that in order to produce a permanent effect, a train of thought, however interesting, must occupy the attention for a considerable space. The soul kindles by degrees, and must pass through successive gradations of feeling before it reaches the utmost elevation of sublime and pathetic emotion. Hence it is that the most powerful speakers, in every age, have had recourse to a frequent repeti-

tion of the same arguments and topics, quite useless on any other account than its tendency to prolong the impression, and to render it by that means more durable and intense."—R. Hall.

"Young preachers are afraid to say the same thing over and over again. Mr. Finney, in his Autobiography, quotes what a judge once said to him on this subject. and it deserves careful consideration. 'Ministers.' he said, 'do not exercise good sense in addressing the people. They are afraid of repetition. Now if lawyers should take such a course, they would ruin themselves and their cause. When I was at the bar,' he added, 'I used to take it for granted, when I had before me a jury of respectable men, that I should have to repeat over my main positions about as many times as there were persons in the jury-box. I learned that unless I did so, illustrated, and repeated, and turned the main points over—the main points of law and of evidence— I should lose my cause.' The judge was right. should all preach more effectively if, instead of tasking our intellectual resources to say a great many things in the same sermon, we tried to say a very few things in a great many ways."—R. W. Dale.

"You should take some care to engage the memory, and to make it serve the purposes of religion. Let your reasonings be ever so forcible and convincing, let your language be ever so clear and intelligible, yet, if the whole discourse glide over the ear in a smooth and delightful stream, and if nothing be fixed on the memory, the sermon is in great danger of being lost and fruitless. Now, to avoid this danger, I would recommend to you the care of a clear and distinct method; and let this method appear to the hearers by

the division of your discourses into several plain and distinct particulars, so that the whole may not be a mere loose harangue, without evident members, and discernible rests and pauses."—Dr. Watts.

"Good thoughts are abundant; the art of organizing them is not so common."—Pascal.

"A preacher should be a logician and a rhetorician; that is, he must be able to teach and to admonish. When he preaches touching an article, he must, first, distinguish it; secondly, he must define, describe, and show what it is; thirdly, he must produce sentences out of the Scriptures, therewith to prove and strengthen it; fourthly, he must, with examples, explain and declare it; fifthly, he must adorn it with similitudes; and lastly, he must admonish and rouse up the lazy, earnestly reprove all the disobedient, all false doctrine and the authors thereof; yet not out of malice and envy, but only to God's honour, and the profit and saving health of the people."—Luther.

"The proper idea of preaching, gathered from the original scriptural terms which represent it, embodies three important elements: 1. The proclamation of truth as by a herald, i.e., urgently and authoritatively; 2. The announcement of joyful tidings; 3. The conviction or persuasion of men to belief by means of arguments.

"It is only by insisting on the moral claim of God to a right government over His creatures, that the preacher can carry their loyal subordination to the will of God. Let him keep by this single argument, and urge it home upon the conscience, and then, without any of the other accomplishments of what is called Christian oratory, he may bring convincingly

home upon his hearers all the varieties of Christian doctrine."—Dr. Chalmers.

"In presenting truth, everything consistent with fidelity should be done to conciliate the confidence and kind feelings of those to whom it is addressed; and everything avoided which tends to excite prejudice against the speaker or his message. Who more faithful than Paul? Yet who more anxious to avoid offence?"—Dr. Hodge.

"Arrangement is of great importance to the speaker himself. It reacts upon invention. One has not really studied a subject when he has simply thought it over in a desultory fashion, however long-continued and vigorous the thinking may have been. The attempt to arrange his thoughts upon it suggests other thoughts, and can alone give him just views of the subject as a whole. Good arrangement consists in working out the details, whether this be done mentally or in writing. Each particular thought, when looked at in its proper place, develops according to the situation, grows to its surroundings. If one speaks without manuscript, an orderly arrangement greatly helps him in remembering it."—Dr. Broadus.

INTRODUCTION.

"The design of an introduction is to prepare the mind of the hearer to understand and appreciate the subject of a discourse. The terms used in various languages to designate it embody the same idea. Thus prologue, meaning foreword, in the Greek, and exordium, or beginning, in the Latin, both point to the common necessity which the human mind has, in

ordinary circumstances, to be prepared for new thoughts and permanent impressions. This necessity has its basis in our mental constitution. It is also supported by numerous analogies of nature. Thus the dawn introduces the day, the mellow light the blaze of the sun, the cloud the storm, the spring the summer, and autumn the winter.

"Blair and others, following Cicero, have urged that introductions should be—I. Easy and natural; 2. Correct, without the appearance of artificiality; 3. Modest, but dignified; 4. Calm in manner; and 5. Not anticipating any material part of the subject. Claude prescribes—I. That the introduction should grow out of the subject and be in harmony with it; and, 2. That it should conduct the hearers gradually to the topic of discussion. He further enjoins that it be—I. Brief; 2. Clear; 3. Cool and grave; 4. Engaging and agreeable; 5. Naturally connected with the text; and, 6. Simple or literal, not figurative.

"The one comprehensive quality suggestive of nearly all minor good qualities is pertinence, the quality of strict relevancy or fitness. The introduction of a discourse should be pertinent to the text, pertinent to the subject and style of discussion, pertinent to the occasion and its demands, pertinent to the speaker and the audience, and pertinent to its own design. Strict pertinency will sometimes suggest the idea of stimulating curiosity, sometimes of conciliating prejudice, sometimes of making a brief explanation of the text or context, as the business of the introduction. It will guard against prolixity, irrelevance, triteness, and other faults.

"Materials for introductions are abundant. They may be drawn from the context, from a kindred subject, from the importance of the subject itself, from an opposite subject by contrast, or from the surrounding circumstances of speaker or hearers. The chief difficulty is to select rightly, and skilfully to adapt the thought chosen to the object in view. As to style, an introduction should never fail to be perspicuous, so that every hearer may comprehend it. Unity requires that it embrace but one leading thought, and usually excludes divisions. The same principle demands that it blend harmoniously with the discussion, and be so naturally and skilfully joined to the argument that it may tend directly to the same result."—Kidder.

"The introduction must present some thought closely related to the theme of discourse, so as to lead to the theme with naturalness and ease, and yet a thought quite distinct from the discussion. perienced preachers very frequently err by anticipating in the introduction something which belongs to the body of the discourse. As a rule, the introduction should not aim to give instruction separate and apart from the lessons of the discourse. Its design is altogether preparatory. You have determined to carry the audience along a certain line of thought, hoping to arrive at a definite and important conclusion. Do not first wander about and stray awhile into other paths, but lead on towards the route selected, and enter it. The introduction should generally consist of a single thought; we do not want a porch to a porch. It is desirable to avoid the practice of beginning with some very broad and commonplace generality. as with reference to human nature or life, to the universe or the Divine Being. Of course there is sometimes real occasion for this, but many preachers practise it as an habitual method, and it is apt to sound like an opening promise of dulness—a platitude to start on. On the other hand, the introduction must not seem to promise too much, in its thoughts, style, Let it be such as to excite interest and awaken expectation, provided the expectation can be fairly met by the body of the discourse. It should not be highly argumentative, nor highly impassioned. The introduction must not be too long. An eminent preacher, much inclined to this fault, was one day accosted by a plain old man as follows: 'Well, you kept us so long in the porch this morning, that we hardly got into the house at all."—Dr. Broadus.

"The most general and effectual matter for a preface, and what was so commonly used by the prophets of old, is to persuade the hearers that it is the word of God which is spoken to them, which concerns their everlasting happiness, and is able to save their souls; that the ministers do but stand in Christ's stead; that our receiving or despising of them shall be reckoned as done unto Christ Himself; which being believed and considered will be a strong engagement on hearers unto those three qualifications which are the chief ends of prefacing, namely, to make them favourable, teachable, and attentive."—Bishop Wilkins.

"Let there be a good introduction, or none at all. Well begun is half done. And ill begun is apt to be wholly ruined."—Dr. Broadus.

DIVISION.

- "The following rules of division are specially appropriate to the construction of sermons:—
- "I. Let the theme to be divided be single, and let but a single principle of division be followed.
- "2. Employ that principle of division which is best adapted to the special design of the address.
- "3. Let the divisions be few in number, and expressed with clearness and brevity.
- "4. Nevertheless, the divisions of a subject should be comprehensive, and, if practicable, exhaustive, that is, embracing parts which equal the whole.
- "5. Divisions should be co-ordinate, that is, of the same rank or class, avoiding the confusion of particulars with generals, or species with genera; for example, oaks and elms with trees, roses with flowers, &c.
- "6. Divisions should be well arranged; not always in the same order, but always in correspondence to each other, and with a view to mutual dependence and support.
- "Division should never be employed for the mere sake of division, and should not be rejected when it will secure greater clearness or unity.
- "However some affect to discard the name of division, they are obliged to avail themselves of what the name represents, or produce that against which Paley admonished young preachers, 'a bewildered rhapsody without aim or effect, order or conclusion.' Facility in division enables the preacher to map out rapidly the region of thought he proposes to traverse, and to construct the whole framework of his argument

before the labour of verbal composition is undertaken, and, thus employed in advance, contributes greatly to the facility and correctness of composition, whether in writing or speaking. It is specially important to the extemporaneous speaker, as giving him an easy grasp of his subject, and preventing him, when in the presence of an audience, from getting lost in a wilderness of words. Division also aids the memory of hearers.

"It does not follow, because divisions are important in the construction of a discourse, that in every case they should be stated, or at least formally announced. A scaffolding necessary to the erection of a house may be very much out of place, if retained when the house is finished. But if we err at all in the matter of announcing divisions, it is better to err on the side of plainness and simplicity than on that of mazy indefiniteness. We had better make our points clearly and in a homely manner than make no points at all."—Kidder.

EXPLANATION.

"Do not attempt to explain what is not assuredly true. One sometimes finds great difficulty in working out an explanation of a supposed fact or principle, because it is not really true. Do not undertake to explain what you do not understand. Oh the insufferable weariness of listening to a man who does this! And in preaching, as well as elsewhere, it happens so often as to be ridiculous, if it were not mournful. How can the house-wife cook what has never been caught? How can the preacher explain what he does not understand? Never try to explain what cannot be

explained. Some things taught in the Bible are in their essence incomprehensible; as, for example, the nature of the Trinity, or the co-existence of absolute Divine predestination with human freedom and accountability. In such a case it is very important to explain just what the Scriptures really do teach. so as to remove misapprehension; and it may sometimes be worth while to present any remote analogies in other spheres of existence, so as perhaps to diminish the hearer's unwillingness to receive the doctrine; but attempts to explain the essential difficulty must necessarily fail, and the failure will react so as only to strengthen doubt and opposition. Do not waste time in explaining what does not need explanation. A conspicuous instance is the nature of faith. Men frequently complain that they do not understand what it really is to believe, and preachers are constantly labouring to explain. But the complaint is in many cases a mere excuse for rejection or delay, and the real difficulty is in all cases a lack of disposition to believe. Elaborate explanations do not lessen this indisposition, do but strengthen the supposed excuse, and may even embarrass the anxious inquirer with the notion that there is something very mysterious about faith, when it is in fact so simple as not to admit of being explained. Our main duty is to tell the people what to believe, and why they should believe it."—Dr. Broadus.

"If you give explanations without due application, your conduct says, either that your hearers have nothing to do with the truth but to perceive, or that they are such 'mere reasoning machines,' that obedience to the truth will immediately follow upon

perceiving it. On the other hand, if you give application without explanation, your addresses will seem to be mere appeals to the affections and passions."—

Rev. G. Cubitt.

EXPOSITION.

"When I began my ministry, it was my custom to preach expository sermons, in which I carefully explained and illustrated, clause by clause, verse by verse, a group of chapters or a complete book of Holy Scripture. Of late I have adopted what seems to me a better method. In the earlier part of the service I read a dozen or twenty verses—sometimes more, sometimes less-of the book I am expounding, beginning, of course, where I left off on the previous Sunday, and often prefacing the reading with a brief summary of what has gone before. Sometimes I venture to make a change in the translation, if I am quite sure that the translation is inaccurate, or that the change will make the meaning plainer or more vivid. If there are any sentences which are at all obscure, I give brief explanatory comments. If there are any allusions which ordinary people are not likely to notice, and which it is necessary to recognise in order to catch the writer's thought, I illustrate these allusions. When the whole passage is clear and intelligible, I read it without explanatory comments, for to explain what requires no explanation will perplex people instead of instructing them. Even in this case I often fasten on a particular verse or a particular phrase, and show how it annihilates some common error, or strengthens the evidence of some great truth, or rebukes some sin, or suggests a solemn or pathetic motive to the exercise of some Christian The text of the sermon is selected from the passage which I have read, unless the passage would receive effective illustration from a text taken from another part of the Bible. If the passage is a consecutive argument in support of any doctrine, or an exhortation to the discharge of a moral or religious duty, or the expression of any sentiment or emotionthis doctrine, duty, emotion, or sentiment, is generally the subject of the sermon. If the passage treats of a succession of truths or duties, it is sometimes my endeavour to show how they are related to each other: sometimes I take one of them and leave the rest. Occasionally the sermon consists of a review of three or four chapters which have been read on previous Sundays. Sometimes when I have finished a book I have given a summary of the whole of it."—R. W. Dale.

"When you intend to expound any Scripture, review it the preceding Monday morning, and keep it often in your mind during the week. Observe the original force of every word, making as perfect a translation as you can. Observe the particular improvement of which it is capable; and here let your inferences be often drawn from the connection of Scripture. This will furnish rich materials commonly omitted by those who attend merely to the words themselves. Select the most useful passages of Scripture; the Epistles are best for this purpose. Give a clear view of the connection in a few words, but do not attempt to lead your hearers into all the niceties of it. When great difficulties occur, do not state them too largely, but rather suggest what may furnish the best answers

to them. When the sense of a text is dubious, do not distract the people with many interpretations, but rather propose one or two of the most probable. waiving the rest. Aim in all at practical improvement. Labour to show the spirit of the writer, and for that purpose keep in your own mind, and in that of your people, the character of the author and the particular circumstances in which he wrote. When you correct our version, do it modestly; and never attempt any unnecessary corrections. Endeavour to make your exposition pleasant. To do this avoid dry criticism, and mention such circumstances of history as tend to illustrate it. The comparison of other Scriptures will suggest much. Conclude with a prayer in which the most considerable points are introduced in a devotional way."-Doddridge.

"The most useful kind of preaching, we think, is the expository, giving the just meaning of God's own Word, and applying it to the consciences of the people, so as to convince them of sin, to bring them to the Saviour, and to enforce Christian duty in all its branches, because God's Word has an authority over every other."—Rev. T. Jackson.

"I know an eminent pastor who probably never in his life preached any other sermon than an expository one. The Bible in his hands, Sunday after Sunday, was his only sermon. During a long pastorate he went through it from beginning to end, and often; and the fruit of his ministry justified his method. It was proverbial that no people were more thoroughly furnished with knowledge, with habits of discrimination in thought, or were more rich in spiritual feeling."—Beecher.

"Every minister who has made the experiment of a judicious and thorough exposition of some biblical book in his public ministrations, has found this to be the mode of preaching most promotive of the growth of his own mind, and by far the best fitted to interest and edify his people. He finds that in this way he can disarm, prejudice, and introduce an unwelcome thought without offence—that he can keep his own mind fixed on subjects so profitable and delightful, that he loses all taste for 'vain jangling, and strife about words, to no profit, but the subverting of the hearers.'

"Whenever simple and earnest piety has prevailed for any considerable period, expository preaching has held a prominent place in pulpit instruction; and in exact proportion as false doctrine or dead orthodoxy has paralysed the energies of the Church, has this sort of preaching been neglected. The time of the Reformation was exuberantly fruitful in exposition, and 'by the sword of the Spirit, which is the Word of God,' was that mighty victory achieved. Examine the discourses of Luther and Calvin, the two great heroes of that warfare, and more than two-thirds of them will be found directly expository."—Rev. C. E. Stowe.

"Teach, expound. To me, whilst privileged occasionally to hear the Word of God from honoured brethren, those seem to me upon the whole to be the most instructive ministers who have the gift, and cultivate it, of expounding God's Word. It is right, no doubt, to take texts as mottoes and watchwords, and so preach the whole truth of Scripture. That may be well, and we would not wholly condemn it; but it is better, as a rule, to deduce from Scripture, comparing

Scripture with Scripture; and depend upon it, if you have the help of the Holy Spirit in your study of Divine truth, that Scripture will be more efficacious than any mere fancies, however clever they may be. Preach as the *expounders* of God's Holy Word."—
Rev. J. Rattenbury.

"Expository preaching should give accurate results, without a detail of the process by which they are obtained. In most cases the detail of the process is not at all necessary to the development and substantiating of the result. And when unnecessary, it is tiresome and without utility to the learned, and to the unlearned utterly unintelligible, and worse than useless."—Rev. C. E. Stowe.

ILLUSTRATION.

"Exemplification is often necessary, and almost always useful, in the work of explanation. common mind does not readily apprehend general definitions expressed in abstract terms; and even to the most cultivated thinkers an idea will become more vivid and interesting when there is added to a precise definition some apposite example. It would be difficult to present to a popular audience a clear distinction between pride and vanity in the way of definition; but by supposing certain circumstances, and showing how the proud man would act and how the vain man in such a case, or by taking up some particular action of a well-known character, and inquiring whether the motive here was pride or vanity, we may speedily make the difference plain. So instead of undertaking to explain faith, one may describe a believer; or in addition to stating in general terms what will make a Christian happy, may give an ideal portraiture of a Christian who was happy. And still more useful are examples from real life. Every preacher turns to account in this way his observation of life, and some do so with very great effectiveness. But besides what we have personally observed, we have the wide fields of history, and especially of Scripture history, from which to derive examples. selecting those to be used, the preacher must inquire not only what is most apposite, but what will be most intelligible and interesting to the particular audience, and what he himself can most effectually handle. Historical examples which would thrill one congregation. will make but little impression on another, not being familiar to them, or not linked to them by any ties of sympathy. In this, as in most respects. examples from Bible history are the best. They are more generally familiar than most others, and if any time be consumed in bringing the example vividly before the hearers, it is time well spent, because it promotes general acquaintance with the Scriptures."-Dr. Broadus.

"No lengthened courses of deduction are required or admissible in popular instruction; the discourse must, at no distant intervals, come to pauses and changes, introducing matters of argument and illustration, which are chosen by the preacher for their general pertinence and effectiveness."—Foster.

"I. Whoever would acquire the power of felicitous illustration must not only learn what kind of illustrations to employ, but must be constantly on the alert for material. He should cultivate the habit of close

observation upon the characters and actions of men, and the phenomena of nature. He should read much, and especially historical works, with the same object in view.

- "2. He should actively employ his inventive powers to perceive and institute analogies between abstract truth and facts of every kind.
- "3. He should feel at liberty to appropriate and adapt for pulpit use the most striking facts and analogies he can gather from all sources, whether from nature, books, newspapers, or his own experience.
- "4. He should not copy from others, at least without giving due credit, but should construct his own illustrations in accordance with the laws of taste.
- "5. He should avoid carrying his analogies too far, rarely attempting to illustrate more than a single point at once. He should content himself with brief and vivid indications of his ideas, adapted to stimulate rather than weary the minds of his hearers, and to become accessory to his main design rather than to assume primary importance."—Kidder.
- "To introduce an image merely because it is beautiful might distract attention from the proper course of thought, and thus interfere with our principal design. Besides being beautiful, the image must illustrate and enforce the idea which suggested it. Those comparisons and metaphors which spring so spontaneously from the subject, that it appears impossible to have given utterance to the thought in any other manner, while they irradiate it with brilliant and unexpected light, have commonly been the result of intense labour, and are the product of the most exquisite artistic skill."—Wayland.

"A narrative may do more than a large and careful development of doctrine. A portrait of character, or of any trait in it, may bless men more than precept, or argument, or an elaborate exposition of prophecy. What seems the least becomes often the mightiest, when the push of God's Spirit is behind it."—Dr. Storrs.

"Reasons are the pillars of the fabric of a sermon, but similitudes are the windows which give the best lights."—T. Fuller.

APPLICATION.

"It were much to be wished that ministers would not take up more of their sermons than necessary in explaining their text; but rather, after as short an explication of it as is sufficient to lead their hearers into the true sense and meaning (which must by no means be neglected), hasten to the application; and in that let a minister address himself to his hearers with a becoming seriousness and earnestness; let him apply his subject both to saints and sinners, to the converted and to the unconverted, in order to awaken the secure and careless, and to build up true believers in their faith and holiness. Experience would soon show that this is by far a more profitable way than to spend almost the whole discourse, as some do, in explaining their text and subject, and then close with a short application, because the time is gone."—Professor Franck.

"The application in a sermon is not merely an appendage to the discussion, or a subordinate part of it, but it is the main thing to be done. Spurgeon says: 'Where the application begins, there the ser-

mon begins.' We are not to speak before the people, but to them, and must earnestly strive to make them take what we say to themselves. Daniel Webster once said, 'When a man preaches to me, I want him to make it a personal matter, a personal matter!'"—Anon.

"O my Lord! as Thy servant Peter sat down to endeavour to write something which might always be remembered with pleasure and profit, so let Thy dust and ashes say something that every individual in this congregation may remember, when this head is laid in the dust, and this skull is without a tongue."—
W. Dawson.

"With dull and pointless preaching religion has invariably declined, while reformations have ever followed a direct and pungent utterance of evangelical truth. No sermon can be expected to answer any high religious end without direct address in some form."—

Professor Kidder.

"A letter put into the post-office without a direction is sure to reach nobody."—John Clayton.

"An explanation may make a truth very intelligible, an observation may show it to be interesting and important, a well-argued proposition may demonstrate it beyond controversy, and yet a special application may be necessary to bring it home to the heart and conscience of the hearer."—Kidder.

"They who have been studiously careful to avoid any direct application to sinners, if they have not been altogether without seals to their ministry, yet their labours have been more owned in building up believers than in adding to their number."—Rev. J. Newton.

"There are too many of us, I am afraid, who take

so much time in getting our guns 'into position,' that we have to finish without firing a shot. We say that we leave the truth to do its own work. We trust to the hearts and consciences of our hearers to 'apply it.' Depend upon it, this is a great and fatal mistake."—

Rev. R. W. Dale.

"We should see greater things, were not the salutary and awful 'Thou art the man' so entirely unknown among us."—Krummacher.

"The preacher should in the conclusion of his discourse seize, warm, and melt the heart; and should dispose the hearer by persuasion, or compel him by terror, to descend into it. He should make, as it were, a personal appeal to his auditory, and should, by the energy of his expression, and the vigour of his sentiment, attempt to infuse into every individual a solicitude to know, and a resolution to fulfil, the terms of salvation."—Rev. T. St. John.

"That sermon which does not reach the hearers as individuals, which is not felt to bear distinctly on their ignorance, or error, or moral defects, as individuals, answers no good end whatever. But no such effect will be produced unless it is the preacher's design that his sermon shall bear in this manner. If he studiously avoids making a close application of the truth, no close application of it will be made. If he does not mean to press the conscience, most certainly he will not press the conscience. Paul doubtless intended to make just that impression on Felix which he did make. Peter intended that his hearers, on the day of Pentecost, should be 'pricked to the heart.' And just so any preacher, before he can make his hearers feel deeply, must intend to make them feel."—Dr. E. Porter.

ADAPTATION.

"Ministers are stewards in the house of God, and therefore it is required of them that they give unto all the servants that are in the house a meet portion, according unto their wants, occasions and services. this giving of provision and a portion of meat unto the household of Christ consists principally in the right dividing and distribution of the Word of truth. Herein consists the principal skill of a scribe furnished for the kingdom of heaven; and without this, a common course of dispensing or preaching the Word, without differencing of persons and truths, however it may be gilded over with a flourish of words and oratory, is shameful work in the house of God. Now, unto this skill sundry things are required: (1.) A sound judgment in general concerning the state and condition of those unto whom he is dispensing the Word. He must know whether they are babes, or young men, or old; whether they need milk or strong meat; whether they are skilful or unskilful in the Word of righteousness; whether they have their senses exercised to discern good and evil, or not; or whether his hearers are mixed with all these sorts; whether they are converted unto God, or are yet in an unregenerate condition; what probably are their principal temptations, their hindrances and furtherances; what is their growth or decay in religion. (2.) An acquaintance with the ways and methods of the work of God's grace on the minds and hearts of men, that he may pursue and comply with its design in the ministry of the The Word of the Gospel as preached is a vehicle of grace, and ought to be so ordered as to

comply with the whole work of grace on the souls of He, therefore, who is unacquainted with the operations of grace fights uncertainly in his preaching of the Word. It is true God can, and often doth, direct a word spoken at random unto a proper effect of grace, as when a man drew a bow at a venture, and smote the king of Israel between the joints of the harness: but ordinarily a man is not like to hit a joint who knows not how to take his aim. (3.) An acquaintance with the nature of temptation, with the special hindrances which may befall his hearers, is in like manner required hereunto. (4.) A right understanding of the nature of spiritual diseases, distempers, and sicknesses, with their proper cures and remedies, belongeth hereunto. For the want hereof the hearts of the wicked are made glad, and those of the righteous filled with sorrow; the hands of sinners are strengthened, and those who are looking towards God are discouraged."-Dr. Owen.

"A loose and indiscriminate manner of applying the promises and threatenings of the Gospel is ill-judged and pernicious. It is not possible to conceive a more effectual method of depriving the Word of the Spirit of its edge than adopting that lax generality of expression which leaves its hearer nothing to apply, presents no incentive to self-examination, and, besides its utter inefficiency, disgusts by the ignorance of human nature, or the disregard to its best interests, it infallibly betrays. The preacher who aims at doing good will endeavour, above all things, to insulate his hearers, to place each of them apart, and render it impossible for him to escape by losing himself in the crowd."—R. Hall.

"It should be well observed that a minister, in the selection of subjects, is neither to consult his inclination nor his humour, but the necessities of the flock. It is not sufficient to preach useful discourses; he must adapt his sermon to the exigencies of the people. He must imitate the skilful physician, who, knowing his patient's complaint, prescribes what is likely to effectuate a cure."—Ostervald.

"One of the greatest mistakes a minister can make is to address his congregation indiscriminately. The most useful part of a discourse is the application. But how is it possible to apply the subject to the conscience, unless the different characters of men are faithfully delineated, and the real believer carefully discriminated from all the classes of merely nominal Christians?"—Cecil.

"We may take pleasure to hear men speak in the clouds; we never take profit till we find a propriety in the exhortation or reproof. There was not more cunning in the parable of Nathan than courage in its application, 'Thou art the man.'"—Bishop Hall.

"A good portrait looks every beholder in the eye, and yet it does not stare. So a good sermon, without any rude appeal, seems to say to every hearer, 'Here is a message for you.'"—Kidder.

"A man might have the eloquence of an angel, and yet, unless he makes himself well acquainted with his people, he will accomplish but little good. The success of any remedy depends on its application. That requires not only an acquaintance with the remedy, but also with the case to which you apply it."—Rev. W. Taylor.

"It is this, above all extrinsic things, which gives a

discourse pungency, that it be spoken pertinently to present wants and demands."—Dr. Skinner.

"The preacher must consider whether the generality of his hearers be ignorant or knowing; whether enemies to religion or professors of it; whether merely formal or truly pious; whether more cheerful and zealous. or more cold and sluggish; according to which variety his doctrine and expressions must be variously suited. To use the same matter and manner in all auditories, is . as if a person should make all wearable goods of an equal size for children and men, large and small; there being as much difference betwixt their inward gifts and necessities as betwixt their outward statures. As, in other invitations, we carve that to the guests which is most suitable to their several palates and appetites; so, in these spiritual feasts, we should be careful to fit our preparations to the capacity and edification of the hearers. This is the meaning of the Holy Ghost in that expression, 'Rightly divide the Word of truth;' when the preacher, like a faithful steward, proportions his dispensations according to the exigencies of the family. This is to have 'the tongue of the learned,' which knows how to speak a word in due season."-Bishop Wilkins.

"It will not a little subserve the good ends of preaching for a minister, very frequently, to lay down in his sermons the distinguishing marks and characters both of the converted and of the unconverted, and that with all possible plainness, that so every one of his hearers may be able to judge of his own state, and to know to which of these two classes he belongs. But then great care must be taken that those distinguishing characters are justly drawn; for it may easily

happen, through a preacher's unskilfulness in this affair, that the unconverted, on the one hand, may be deceived into a good opinion of their present state, and may grow thereupon more secure and careless; and that some converted persons, on the other hand, may be unreasonably disquieted, and filled with groundless and fruitless fears. However, a prudent minister, who has experienced a work of grace upon his own heart, will have no great difficulty so to describe it to others as sufficiently to guard against the mistakes on both sides; and to lead both the one and the other, by the unerring light of Scripture, into the knowledge of the true state of their own souls."—Professor Franck.

BREVITY.

"The shorter sermons are, they are generally both better heard and better remembered. The custom of an hour's length forces many preachers to trifle away much of the time, and to spin out their matter, so as to hold out. So great a length does also flat the hearers, and tempt them to sleep; especially when, as is usual, the first part of the sermon is languid and heavy. In half an hour a man may lay open his matter in its full extent, and cut off those superfluities which come in only to lengthen the discourse."—Bishop Burnet.

"Caryl's Exposition of Job, in two prodigious folios, is an excellent work; but if other commentators were to follow his plan, 'I suppose that even the world itself could not contain the books that should be written.' If you adopt a similar plan in composing sermons and in preaching, you will injure your health, and exhaust the patience of your hearers, without

any good result. Our venerable Wesley said more in twenty minutes than many say in an hour; and you should study his method, and follow his example. On this plan, there will be strength in your sermons; your congregations will never be weary of hearing you; nor will you injure your health by long and useless harangues."—Rev. J. Edmondson, M.A.

"Those preachers which are so intent upon their spiritual work that in the meantime they overstrain the weaknesses of their people, holding them in their devotions longer than human frailty will permit, forget not themselves more than their pattern, and must be sent to school to those compassionate disciples, who, when evening was come, sued to Christ for the people's dismission."—Bishop Hall.

"Know when to have done; and if good and pertinent thoughts arise in your minds, take care not to pursue them too far. Remember that your business is not to say all that can be said; but what is most just, proper, important, and useful."—Doddridge.

"The length of sermons, though it should always be moderate, may be very different at different times. Only give no room to think, that in a short one you have said but little; or in a long one you have either said anything which was not pertinent, or dwelt upon anything beyond what was needful."—Secker.

"There are three points which go to make a good preacher: 1. He must come boldly forward. 2. He must open his mouth before all men, and say something worth hearing. 3. He must know when to stop."

— Luther.

CONCLUSION.

"Preachers seldom neglect to prepare some introduction to a sermon, but very often neglect the conclusion; and yet the latter is even more important than the The great orators of Greece and Rome paid much attention to their perorations, seeming to feel that this was the final struggle which must decide the conflict, and gathering up all their powers for one supreme effort. But how often do we find it otherwise, especially on the part of preachers who extemporize! The beginning and earlier progress of the sermon show good preparation, and do well. towards the close the preacher no longer knows the way; here he wanders with a bewildered look, there he struggles and flounders. Another, feeling excited at the close, launches into general exhortation, and proceeding till body and mind are exhausted, ends with what is scattering, fleeble, flat. The conclusion ought to have moved like a river, growing in volume and power; but instead of that, the discourse loses itself in some great marsh, or ends like the emptying of a pitcher, with a few poor drops and dregs."—Dr. Broadus.

"There is a way of concluding which is the most simple, the most rational, and the least generally adopted. It consists merely of winding up by a rapid recapitulation of the whole discourse, presenting in sum what has been developed in the various parts, so as to communicate only the leading ideas with their connection; a process which gives the opportunity of a nervous and lively summary; foreshortening all that has been stated, and making the remembrance and

profitable application of it easy. And since you have spoken to gain some point, to convince and persuade your hearer, and thus influence his will, and determine him to action, the epitome of the ideas must be strengthened, and, as it were, rendered living, by a few touching words, which inspirit the feeling desired at the last moment, so that the convinced and affected auditor shall be ready to do what he is required."—Bautain.

"The conclusion ought to be lively and animating, aiming to move Christian affections, as the love of God, hope, zeal, repentance, self-condemnation, hope of felicity, gratitude to God, and other such dispositions."—
Claude.

"No preacher should form the habit of closing his sermons in any uniform mode; for, however impressive a given style may be, it will by iteration lose its effect."

—Kidder.

SECTION IV.

STYLE AND DELIVERY.

COMPOSITION.

"As for the manner of composing sermons, it will not be convenient for one that is a constant preacher to pen all his discourses, or tie himself to phrases. When we have the matter and notion, or subject and method, well digested, the expressions of it will easily follow; whereas to be confined to particular words, beside the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections. The judgment will be much weakened, and the affections become dull, when the memory is over-much burdened. A man cannot ordinarily be so much affected himself (and, consequently, he cannot so easily affect others) with what he speaks by rote, as when he takes some liberty to prosecute a matter according to his more immediate apprehensions of it. Many particulars may be suggested that were not before thought of, when he expatiates upon any subject, according to the workings of his own affections, and the various alterations that may appear in the auditory; and then, besides, this liberty will breed such a fitting confidence as should be in that orator who is to have power over the affections of others; of which such a one is scarcely capable, who shall so servilely tie himself to particular words and expressions, from which he dares not vary, for fear of being out. But a man cannot expect a good habit of preaching thus, without study and experience. Young beginners should use themselves to a more exact and elaborate way; when a good style and expression is first learned by penning, it will afterwards be more easily retained in discoursing."—Bishop Wilkins.

"If you have time for preparation, never undertake to speak without having put on paper the sketch of what you have to say—the links of your ideas—and that for two reasons: the first and weightiest is, that you possess your subject better, and consequently speak more closely and with less risk of digressions; the second is, that when you write down a thought you analyse it; the division of the subject becomes clear and determinate, and a crowd of things which were not before perceived present themselves under the pen."—Bautain.

"In your case, that will be the best form of sermon that does the work of a sermon the best. If you can do best by writing, write your sermons; and if you can do better by not writing, do not write them."—

Beecher.

STYLE.

"We are often told with great earnestness what is the best style for preaching; but the fact is that what would be the very best style for one man would perhaps be the worst possible for another. In the most fervid declamation, the deepest principles may be stated and pressed home; in the calmest and most logical reasoning, powerful motives may be forced close upon the feelings; in discussing some general principle, precious portions of the text of Scripture may be elucidated; and in simple exposition, general principles may be effectively set forth. Let but the powers given to any man play with their full force, aided by all the stores of Divine knowledge which continuous acquisition from its fountain and its purest channels can obtain for him, and, the fire being present—the fire of the Spirit's power and influence—spiritual effects will result.

"The discussion about style amounts very much to a discussion whether the rifle, the carbine, the pistol, or the cannon, is the best weapon. Each is best in its place. The great point is, that every one shall use the weapon best suited to him; that he charge it well, and see that it is in a condition to strike fire. The criticisms which we often hear amount to this: We hear that such-an-one is a good exhortational preacher, or a good doctrinal preacher, or a good practical preacher, or a good expository preacher; but because he has not the qualities of another—qualities, perhaps, the very opposite of his own—we think lightly of him. That is, we admit that the carbine is a good carbine; but because it is not a rifle, we condemn it; and because the rifle is not a cannon, we condemn it.

"Nothing can more directly tend to waste of power than the attempt to divert the mind from its natural course of action into one for which it is unfitted. Instead of resorting to this with the idea of forming all after some pre-conceived model, it would be better to teach all to recognise in the variety of individual character another proof of the manifold wisdom of God."—Rev. W. Arthur, M.A.

"God's presence in it makes all the difference between one kind of preaching and another. Any kind may be mighty or impotent, and therefore good or bad, as there is more, or less, or none at all, of that mystic virtue in it which carries the Gospel home to the heart as the power of God unto salvation."—

Rev. J. Stacey, D.D.

"Style is to thought what the body is to the spirit. It should be itself vital, with a life of its own, sympathetic and responsive to the thought within. It should be proportionate, symmetrical, with whatever of beauty may properly belong to it. It should be gentle enough to fondle a child, facile enough to laugh or to sing, strong enough to strike a heavy blow for righteousness, or in self-defence, when occasion calls That is always the best style which answers most perfectly to the thought within, as the body to the spirit. And you can get such a style as that, fashion it, keep it, only by work. You do not get it in the seminary, nor out of books. You get it by preaching, with a practical aim distinctly in view; by letting your thought wreak itself upon expression, while it is urgent and hot within you. Thus you gain the expression most natural to yourself in your best moods; and always you will find that that mode of expression which to you is most natural is also to others most effective and powerful.

"Observe the plain, uneducated man; how well he talks when he has an end to accomplish by it! The silent man, silent in all common assemblies—there comes a time when something calls out the force

within him; some story to be told, some enterprise to be urged, some friend to be championed; and he speaks with freedom, promptness, power. Without knowing it himself, he almost realizes Milton's description of a true eloquence: 'his words, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish, fall aptly into their own places.'

"Hear the lawyer on some important occasion, when life is imperilled, or personal liberty, or when large properties or great reputations are suddenly at stake. You have heard him as a lecturer perhaps, and thought him dull, or merely rhetorical—more intent on pleasing himself with his fancies and phrases than on pushing his thought into your mind. But now, when these great interests are dependent upon him, how full of force, impulse, persuasive enthusiasm, are his words! His style itself is radically transformed. Every sentence is sharpened, compacted, inspired, by his endeavour to gain his end. The supreme energy of utterance then comes forth."—Dr. Storrs.

"Style is not a thing of mere ornament. Style is the glitter and polish of the warrior's sword, but it is also its keen edge. It can render mediocrity acceptable and even attractive, and can make power more powerful still. It can make error seductive, and truth may lie unnoticed for want of its aid. . . . Preachers ought to derive very great benefit in point of style from their constant reading and minute study of the English Bible. The Scriptures embrace almost every species of style, and each with many varieties. And the current English translation, though some of its phrases have become nearly obsolete, presents the

English language in its most admirable form. It dates from the golden age of English literature, and deserves, in an eminent degree, the eulogy which Spenser passed upon Chaucer, as 'a well of English undefiled.' . . . Style is excellent when, like the atmosphere, it shows the thought, but itself is not seen.'"—Dr. Broadus.

"I consider as inappropriate to the pulpit, I. All eccentric oddities in words or gestures, not called for by the subject nor suited to the occasion. 2. All such as are of a doubtful moral propriety, or likely to have a demoralizing effect. 3. Whatever is silly or irrelevant. 4. All strategical performances involving deception. 5. Extravagant flights of fancy and chimerical surprises. 6. All attempts at soaring above our capacity—what Mr. Wesley calls 'grasping at the stars and sticking in the mud.'"—Rev. W. Taylor.

"Particularly strike out all such words as 'methinks I see,' 'cherubim and seraphim,' 'the glinting stars,' 'the stellar heavens,' 'the circumambient air,' 'the rustling wings,' 'the pearly gates,' 'the glistening dew,' 'the meandering rills,' and 'the crystal battlements of heaven.' I know how pretty they look to the young eye, and how sweetly they sound in the young ear; but let them go without a sigh."—Dr. Parker.

"So far as style is concerned, it behoves us to remember that ours is sacred oratory, and that the effects aimed at are spiritual in their nature. Accordingly we must equally avoid the extreme of vulgar familiarity, and that of philosophical pomposity or of flowery diction."—Lange.

"Monotony must be, above all things, avoided. The mind is vagrant; monotony cannot recall it."—Cecil.

"There is one mode of address for books and for classical readers, and another for the mass of men who judge by the eye and ear, by the fancy and feelings, and know little of rules of art or of an educated taste. It is not the weight of the thought, the profoundness of the argument, the exactness of the arrangement, nor the choiceness of the language. which interests and chains the attention of even those hearers who are able to appreciate them. They are as likely as others to sleep through the whole. And as to the large mass of the people, these are to them hidden things of which they know nothing. It is not these, so much as the attraction of an earnest manner, which arrest the attention and make instruction welcome. Every day's experience will show us that he who has this manner will retain the attention of even an intellectual man with commonplace thoughts; while, with a different manner, he would render tedious the most novel and ingenious disquisitions."—Professor Ware.

"A lax, immethodical, disproportionate manner is to be avoided; yet beware of the contrary extreme. An affected strictness and over-accuracy will fetter you, will make your discourses lean and dry, preclude a useful variety, and savour more of the school lamp than of that heavenly fire which alone can make our meditations efficacious and profitable, either to ourselves or our hearers. The proper medium can hardly be taught by rule; experience, observation, and prayer are the best guides."—Rev. J. Newton.

"Borrow Scripture phrases, illustrations, and proofs. Deal in frequent allusions to Scripture. Study to open the beauty and energy, as well as the chief design, of the particular Scripture which you choose as the ground of your discourse. In your application, especially when you wish to bring home conviction to the hearts of sinners, endeavour to find one or two powerful Scriptures, and shoot them home; no arrow is more likely to pierce the heart. There is nothing that gives a style a more melodious and majestic cadence than Scriptures properly interwoven with it. Throw into these quotations a few explanatory words, with which a congregation will be delighted and edified."—Doddridge.

"The design of his sermons was to show reasons for what he spake, and with these reasons, such a kind of rhetoric as did rather convince and persuade than frighten men into piety, studying not so much for matter (which he never wanted) as for apt illustrations to inform and teach his hearers by familiar examples, and then make them better by convincing applications; never labouring by hard words, and then by needless distinctions and sub-distinctions, to amuse his hearers and get glory to himself, but glory only to God."—Life of Hooker.

LANGUAGE.

"I have known a great many most admirable preachers who lost almost all their sympathetic hold upon their congregations because they were too literary, too periphrastic, and too scholastic in their diction. They always preferred to use large language rather than good Saxon English. But let me tell you, there is a subtle charm in the use of plain language that pleases people, they scarcely know why. It gives bell-notes that ring out suggestions to the popular heart. There are words that men have heard when boys at

home, around the hearth and the table, words that are full of father and mother, and full of common and domestic life. Those are the words that afterward, when brought into your discourse, will produce a strong influence on your auditors, giving an element of success; words that will have an effect that your hearers themselves cannot account for. For, after all, simple language is loaded down and stained through with the best testimonies and memories of life."—

Beecher.

"The truth, to produce its appropriate effect, must be communicated in all its simplicity and variety, in a style correspondingly simple and natural. A mere display of sublime words, solemn forms and ministerial dignity, is, whatever the design may be, a burlesque on the solemn grandeur and dignified simplicity of Gospel truth, and the natural Gospel mode of proclaiming it."

—Rev. W. Taylor.

"Seek to get the best words, and to put them in the best places. Remember that in every sort of composition perspicuity is more than half the battle, and that a meaning which does not stare a man in the face is as bad as no meaning at all, since he will most likely never trouble himself to attempt to discover it. The end of communicating our thoughts to others is, that they may be moved thereby to nobler and purer lives; but, to secure that end, they must understand our words."—Dr. W. M. Taylor.

"Deal in pure, pithy Saxon. Never use a word with Greek, Latin, or French root, if you can find one with the same meaning in your mother tongue. Use as few adjectives as possible; they load and cumber the truth."—Dr. Guthrie.

"I see no reason that so high a princess as Divinity is, should be presented to the people in the sordid rags of the tongue: nor that he which speaks from the Father of languages, should deliver his embassage in an ill one. A man can never speak too well. Long and distended clauses are both tedious to the ear and difficult for their retaining. A sentence well couched takes both the sense and the understanding. I love not those cart-rope speeches that are longer than the memory of man can fathom. At a sermon well dressed what understander can have a motion to sleep? Divinity well ordered casts forth a bait, which angles the soul into the ear; and how can that close when such a guest sits in it? They are sermons but of baser metal which lead the eyes to slumber. A good orator should pierce the ear, allure the eye, and invade the mind of his hearer. And this is Seneca's opinion, fit words are better than fine ones. I like not those that are injudiciously made, but such as be expressively significant; that lead the mind to something beside the naked term. And he that speaks thus must not look to speak thus every day. A dressed oration will cost both sweat and the rubbing of the brain. dressed I wish it, not frizzled or curled; divinity should not lasciviate. Unwormwooded jests I like well; but they are fitter for the tavern than the majesty of a temple. Christ taught the people with authority. Gravity becomes the pulpit. Words are not all, nor matter is not all, nor gesture; yet, together they are. I know God hath chosen by weak things to confound the wise; yet I see not but in all times a washed language hath much prevailed. And even the Scriptures are penned in a tongue of deep expression.

And he that reads the Fathers, shall find them as if written with a crisped pen. There is a way to be pleasingly plain, and some have found it. I grieve that anything so excellent as Divinity is should fall into a slovenly handling. I never yet knew a good tongue that wanted ears to hear it. I will honour Divinity in her plain trim, but I will wish to meet her in her graceful jewels; not that they give addition to her goodness, but that she is more persuasive in working on the soul she meets with."—Oven Feltham.

"All the virtues of language are, in their roots. moral; it becomes accurate if the speaker desires to be true; clear, if he speaks with sympathy and a desire to be intelligible; powerful, if he has earnestness; pleasant, if he has sense of rhythm and order. secret of language is the secret of sympathy, and its full charm is possible only to the gentle. And thus the principles of beautiful speech have all been fixed by sincere and kindly speech. So long as no words are uttered but in faithfulness, so long the art of language goes on exalting itself; but the moment it is shaped and chiselled on external principles, it falls into frivolity, and perishes. No noble nor right style was ever yet founded but out of a sincere heart. No man is worth reading to form your style who does not mean what he says; nor was any great style ever invented but by some man who meant what he said." -Ruskin.

"The preaching of the Gospel in the Saxon is necessary. No man can ever get that tongue so clearly, so accurately, as he will from the constant reading of the sixty treatises of John Bunyan. I have lived much of late in the writings of the seventeenth

century, not merely because I there find truth in pure crystals, but because I there find that simple language that is 'understanded of the people.'"—S. H. Tyng.

"I have always been careful that I offend not with my tongue; my Words have been Few, unless necessity or God's honour required more speech than ordinary; my Words have been True, representing things as they were; and Sincere, bearing conformity to my heart and mind; my Words have been Seasonable, suitable to the occasion, and seasoned with grace and usefulness."—Sir M. Hale.

"Such as be of a good disposition seek not after words, but after the truth; for what availeth a key of gold, if it cannot open that we would have opened? And what hurteth a key of wood, if it can open? seeing we desire no other thing but that it be opened to us which is shut."—Augustine.

CLEARNESS.

"Above all, you must decide with the utmost clearness what it is you are going to speak upon. Many orators are too vague in this; and it is an original vice which makes itself felt in their whole labour, and, later, in their audience. Nothing is worse than vagueness in a discourse; it produces obscurity, diffuseness, rigmarole and wearisomeness. The hearer does not cling to a speaker who talks without knowing what he would say, and who, undertaking to guide him, seems to be ignorant whither he is going."—Bautain.

"Our conceptions of things may be clear, distinct, and steady; or they may be obscure, indistinct, and

wavering. It is their distinctness and steadiness that enables us to judge right, and to express our sentiments with perspicuity. I apprehend that indistinct conceptions of things are, for the most part, the cause not only of obscurity in writing and speaking, but of error in judging."—Dr. T. Reid.

"Point to any man who in his preaching is fettered with doubts, trammelled with consciousness of impotency, moves with halting step, utters his doctrine in long periphrases, and explains about it and about it, and well-nigh bespeaks pity for it, and never thrusts it home with energy and courage upon the conscience and the heart, and I strongly suspect that the man does not understand the Gospel. 'You shall know the truth,' says Jesus, 'and the truth shall make you free.'"—Professor Park.

"All obscurity of speech is resolvable into the confusion and disorder of the speaker's thoughts; for as thoughts are properly the images and representations of objects to the mind, and words the representations of our thoughts to others, it must needs follow that all faults or defects in a man's expressions must presuppose the same in his notions first."—South.

"Accustom yourself to clear and distinct ideas on everything you think of. One obscure or confused idea will be in danger of spreading confusion over the whole scene of ideas. A little black paint will shamefully tincture and spoil twenty gay colours."—
Watts.

"Let your Sentences, and the Parts of them, be short, where you can. And place your Words so, especially in the longer, that your Meaning may be evident all the Way. For if they take it not immediately, they have no Time to consider of it; and if they are perplexed in the Beginning of a Period, they will never attempt going on with you to the End."—Abp. Secker.

PLAINNESS.

"All our teaching must be as plain and simple as This doth best suit a teacher's ends. that would be understood must speak to the capacities Truth loves the light, and is most of his hearers. beautiful when most naked. It is the sign of an envious enemy to hide the truth; and it is the work of a hypocrite to do this under pretence of revealing it; and therefore painted obscure sermons, like painted glass in windows, which keeps out the light, are too oft the marks of painted hypocrites. If you would not teach men, what do you in the pulpit? If you would, why do you not speak so as to be understood? I know the height of the matter may make a man not understood, when he hath studied to make it as plain as he can; but that a man should purposely cloud the matter in strange words, and hide his mind from the people, whom he pretendeth to instruct, is the way to make fools admire his profound learning, and wise men his folly, pride, and hypocrisy. Some men conceal their sentiments, under the pretence of necessity, because of men's prejudices, and the unpreparedness of common understandings to receive the But truth overcomes prejudice by the mere light of evidence, and there is no better way to make a good cause prevail than to make it as plain, and as generally and thoroughly known, as we can; it is this

light that will dispose an unprepared mind. It is, at best, a sign that the man hath not well digested the matter himself, if he is not able to deliver it plainly to others—I mean as plainly as the nature of the matter will bear, in regard of capacities prepared for it by prerequisite truths; for I know that some men cannot at present understand some truths, if you speak them as plainly as words can express them; as the easiest rules in grammar, most plainly taught, will not be understood by a child that is but learning his alphabet."—Baxter.

"Every discourse which wants an interpreter is a very bad one. The supreme perfection of a preacher's style should be to please the unlearned, as well as the learned, by exhibiting an abundance of beauties to the latter, and being very perspicuous to the former."—Rollin.

"As to the style, sermons ought to be very plain. The figures must be easy; the words must be simple, and in common use; all long periods, such as carry two or three thoughts in them, must be avoided; for niceties of style are lost before a common auditory."—Bishop Burnet.

"This we may rest upon as certain, that he is still the powerfullest preacher, and the best orator, who can make himself best understood."—Dr. South.

"'I speak the words of soberness,' said St. Paul, and I preach the Gospel not with the 'enticing words of man's wisdom.' This was the apostle's way of discoursing of things sacred. Nothing here of 'the fringes of the north star;' nothing of 'nature's becoming unnatural;' nothing of 'the down of angels' wings,' or 'the beautiful locks of cherubims;' no

starched similitudes introduced with a 'Thus have I seen a cloud rolling in its airy mansion,' and the like. No. these were sublimities above the rise of the apostolic spirit. For the apostles, poor mortals, were content to take lower steps, and to tell the world in plain terms, 'that he who believed should be saved. and that he who believed not should be damned.' And this was the dialect which pierced the conscience, and made the hearers cry out, 'Men and brethren, what shall we do?' It tickled not the ear, but sunk into the heart; and when men came from such sermons, they never commended the preacher for his taking voice or gesture; for the fineness of such a simile, or the quaintness of such a sentence; but they spoke like men conquered with the overpowering force and evidence of the most concerning truths; much in the words of the two disciples going to Emmaus, 'Did not our hearts burn within us, while He opened to us the Scriptures?"—Dr. South.

"The boyish affectation of crowding everything with ornaments is despicable; a discourse of this kind is like a mean dress bespangled with jewels. Take heed of poetical lines; and if without design you have fallen upon them, let them be altered in the review of your sermon. Avoid many points of wit: when much of this appears, it renders a man suspected as to whether he is in earnest for God."—Doddridge.

"If any man speak, let him speak as the oracles of God. Light conceits and flowers of rhetoric wrong the Word more than they can please the hearers; the weeds among the corn make it look gay, but it were all the better that they were not amongst it."—Leighton.

"That man is just my opposite. I have been trying these forty years to say hard things in easy words, and here has he been trying for forty minutes to say easy things in the hardest words he could get."—Whately (after hearing a sermon).

"Cursed are all preachers that in the church aim at high and hard things, and, neglecting the saving health of the poor unlearned people, seek their own honour and praise, and therewith to please one or two ambitious persons. When I preach, I sink myself deep down. I regard neither Doctors nor Magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may be gone. I see that the ambition of preachers grows and increases: this will do the utmost mischief in the church, and produce great disquietness and discord; for they will please the worldly wise, and meantime neglect the simple and common multitude. An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles and plays with it, presenting it with milk from her own breast, and needing neither malmsey nor muscadin for it. In such sort should also preachers carry themselves, teaching and preaching plainly, that the simple and unlearned may conceive and comprehend, and retain what they say." - Luther.

"It hath made me tremble to hear some soar aloft, that knowing men might know their parts, whilst the meaner sort are kept from the knowledge of Christ; and put their matter in such a dress of words, in such a style so composed, that the most stand looking the preacher in the face, and hear a sound, but know not what he saith; and while he doth pretend to feed them, [he] doth indeed starve them."—Doolittle.

"Even when Christ and His apostles preached the most mysterious truths of religion, yet then, though the thing uttered might nonplus their reason, the way and manner of their uttering it was plain, easy, and familiar; and the hearer never put to study, when it was his business only to hear and understand."—Dr. South.

"I never think I can speak plainly enough when I am speaking about souls and their salvation."—Philip Henry.

ORNAMENT.

"We can easily understand why some preachers care too much for embellishment. They take a wrong view of their office, or, at any rate, are influenced by a wrong motive. They aim too much at entertaining, at gratifying the audience. They do not feel the seriousness of their work, the solemnity of their position. While, perhaps, really desiring to do good, they dwell too much on the necessity of pleasing the people in order to profit them. And aware that many hearers care only, or chiefly, to be entertained, aware that they talk in going home, not of the truth, but of the performance and the performer, such preachers too readily yield to this apparent demand, and set it before their minds as a distinct if not a principal object to please. But if the earnest desire to do men good quite swal-

lows up the wish to please them, if the sense of responsibility to God rises superior to concern for men's criticism, then the preacher's style will have only such modest beauty as is easily kept in its proper place. And when he is tempted to yield to the false taste of many, it may help him to remember that the desire to please is very apt to defeat itself. His elaborate prettinesses will not only grieve the devout and disgust the really intelligent, but will soon pall upon the taste of those he sought to win, who will have all the while in their hearts a vague feeling that this sort of thing is unworthy of him, and will presently begin to find it rather tiresome to themselves.

"On the other hand, some preachers very unwisely take pains to avoid the beautiful. There are thoughts which naturally incline to blossom into beauty; why sternly repress them? There are grand conceptions which spontaneously clothe themselves in robes of majesty, and march forth in a stately but native And there are many very commonplace topics which will gain a much more interested attention, from even the most devout hearers, if delicately touched with some lines of fancy. It is a noble thing thus to take important truths which have grown dull by use, and give them new brightness. This must not go so far that the attention of speaker and hearers is drawn to the beauteous garb rather than to the truth itself. Far better leave the truth unadorned to win such notice as it can. But this excess will be readily avoided if one has good taste and a serious purpose."—Dr. Broadus.

DELIVERY.

"Several things are essential to a good delivery. Particularly, it must be grave and serious; agreeable to the dignity of the character in which you appear. It should be distinct. Take care of running your words into one another, and of sucking in your breath, or dropping your voice at the end of a sentence. Make pauses in proper, and avoid them in improper places. Let the accent be laid right. Let your delivery be affectionate. Feel all you say. If a tear will fall, do not restrain it, but it should never be forced. Composed and sedate. Do not rant. Moderate the excess of action. Various. It should vary according to the different parts of your sermon, and the different sentiments expressed. Explication and application must be delivered in a very different manner. Natural and unaffected. Theatrical airs are by all means to be avoided. Do not act all you say; it is ridiculous. Do not affect to vary your voice too much in expressing sorrow, indignation, fear, &c. Speak as a good man bringing out of the treasure of his heart good things.

"To attain an agreeable delivery—I. Guard against faults, rather than study beauty. A delivery that has no considerable faults will probably have some beauties.

2. Accustom yourself to read aloud the same thing again and again. You will acquire by use the proper emphasis, cadence, and action.

3. Let your mind be as composed as possible. Endeavour to get above the fear of the people by rational and pious considerations.

4. Let your mind be animated. For this purpose reflect seriously on what you are going to deliver.

Pray it over in private. Seek Divine assistance. Keep your mind well employed as you go to the house of God. 5. Avoid unnecessary expense of spirits just before you are to preach. Do not sit up late on Saturday night, nor study too intensely on Lord's-day morning. 6. Encourage the reflections of your friends upon the manner of your delivery. We hear not our own voices as others do, nor see the air and manner with which we speak in the light in which they view them."—Doddridge.

"Be sure to speak deliberately. Strike the accent always upon the word in the sentence it properly belongs unto. A tone that shall have no regard to this is very injudicious, and will make you talk too much in the clouds. Do not begin too high. Ever conclude with vigour."—Cotton Mather.

"Delivery does not consist merely, or even chiefly, in vocalization and gesticulation, but it implies that one is possessed with the subject, that he is completely in sympathy with it, and fully alive to its importance; that he is not repeating remembered words, but bringing forth the living offspring of his mind. Even acting is good only in proportion as the actor identifies himself with the person represented—really thinks and really feels what he is saying. In the speaker this ought to be perfect; he is not undertaking to represent another person, to appropriate another's thoughts and feelings, but aims, or should aim, simply to be himself, to utter what his own mind has produced.

"Why, then, do speakers so often and so sadly fail in respect to delivery? Partly because many of the thoughts they present are borrowed, and have never been digested by reflection, and incorporated into the substance of their own thinking. Partly because they so frequently say, not what they really feel, but what they think they ought to feel, and are, it may be earnestly, but yet unsuccessfully, trying to feel. And still more because they are uttering the product of a former mental activity, an activity in exercise at the time of preparation; and even if the thought and feeling were then perfectly real and genuine, yet the mental states which produced them do now but imperfectly return.

"The things requisite to effective delivery may be briefly stated as follows:—Have something to say which you are confident is worth saying; scarcely anything will contribute so much as this confidence to give dignity, directness, ease and power to delivery. Have the treatment well arranged, not after the fashion of an essay, but with the orderly and rapid movement proper to a discourse. Be thoroughly familiar with all that you propose to say, so that you may feel no uneasiness; for the dread of failure sadly interrupts the flow of thought and feeling. Think it all over within a short time of the hour of speaking, so that you may be sure of the ground, and so that your feelings may be brought into lively sympathy with the subject; but immediately before speaking have the mind free from active thought, maintaining only a quiet, devotional frame. Let the physical condition be as vigorous as possible. A healthy condition of the nervous system is surpassingly important, that feeling may quickly respond to thought."—Dr. Broadus.

"Awaken your spirit in your compositions; contrive all lively, forcible, and penetrative forms of speech, to

make your words powerful and impressive on the hearts of your hearers, when light is first let into the mind. Practise all the awful and solemn ways of address to the conscience, all the soft and tender influences on the heart. Try all methods to rouse and awaken the cold, the stupid, the sleepy race of sinners: learn all the language of holy jealousy and terror, to affright the presumptuous; all the compassionate and encouraging manners of speaking, to comfort, encourage, and direct the awakened, the penitent, the willing, and the humble; all the winning and engaging modes of discourse and expostulation, to constrain the hearers of every character to attend. Seek this happy skill of reigning and triumphing over the hearts of an assembly: persuade them with power to love and practise all the duties of godliness, in opposition to the flesh and the world; endeavour to kindle the soul to zeal in the holy warfare, and to make it bravely victorious over all the enemies of its salvation. these efforts of sacred oratory, remember still you are a minister of Christ; and as your style must not affect the pomp and magnificence of the theatre, so neither should you borrow your expressions or your metaphors from the coarsest occupations, or any of the mean and uncleanly occurrences of life. Swell not the sound of your periods with ambitious or pedantic phrases; dress not your serious discourses to the people in too glittering array, with an affectation of gaudy and flaunting ornaments; nor ever descend to so low a degree of familiarity and meanness as to sink your language below the dignity of your subject or your office."-Dr. Watts.

"Conceive your subject clearly, get hold of it firmly,

let your mind be thoroughly charged and vitalized with the proper force of it; let the sentiment which it inspires, and the action which it prompts, allure, incite, possess your souls; and then speak, out of the fulness of your minds, with a heart warmed by the truth you have considered, and which you now are eager to present."—Dr. Storrs.

"Take heed how you preach. What a lamentable waste of power in preaching arises from unskilful composition and delivery! To avoid this waste take three directions, which, though plain, are not perhaps altogether easy.

"First, speak so that people can hear. John Wesley cautioned his preachers against speaking too loud; but times and men are changed, and I caution you to-day against speaking too low. Stand erect; expand the chest; open the mouth; speak from the palate rather than from the throat; keep the lungs well inflated; articulate the consonants; avoid looking into vacancy, and look straight at your hearers; avoid undue rapidity; be master of your pauses; and, without injury to yourself, you will be audible to a large congregation. Secondly, speak so that the people can understand. Do not oblige them to bring a dictionary with them. Thirdly, speak so that the people can feel. Leave them no room for supposing that you are a mere functionary, content to perform an allotted part. Let this truth be burnt into your very soul, that the most valuable elements in a sermon are the exhortation and the sympathy. Exposition is essential; argument is valuable; illustration is desirable; controversy may become necessary; but the power of sympathy and the power of exhortation are the most valuable of all.

Some of you may never become very learned, or unusually eloquent; but sympathy with souls, and a consequent power to speak from the fulness of the heart—to speak so that your hearers shall be moved and touched, and drawn towards holiness and heaven—this, blessed be God, you already possess, and larger measures of it are attainable. This gift is to be found on your knees, at the foot of the cross, and in sympathy with your Saviour; wherefore 'ask, and ye shall receive; seek, and ye shall find."—Rev. L. H. Wiseman.

"When will preachers learn that preaching is but talking in a louder tone, and with a little more emphasis of manner? Why affect a preaching or a praying tone, a manner of speaking peculiar to the pulpit? The conversational manner, occasionally elevated, animated and energetic, as impassioned passages and feeling may require, is what we want. There are some men who are good talkers out of the pulpit, yet bad speakers in it."—J. A. James,

THE VOICE.

"(I.) Do not begin on too high a key. One is particularly apt to do this in the open air, or in a large and unfamiliar church, or when much excited. It is wonderful how difficult a speaker finds it to lower the main key on which he has once fairly started. The voice should very rarely go to its highest pitch, or to its fullest volume; there ought always to be a reserve force, unless it be in some moment of the most exalted passion. Long passages of bawling are in every sense hurtful to all concerned.

- "(2.) Do not suffer the voice to drop in the last words of a sentence. Though it must often sink, returning to the general pitch of the discourse, yet it must not fall too suddenly nor too low. It is not uncommon for the last words to be quite inaudible.
- "(3.) Never fail to take breath before the lungs are entirely exhausted; and usually keep them well filled. Monod says: 'For this purpose it is necessary to breathe quite often, and to take advantage of little rests in the delivery.' A speaker must not gasp in his breath through the mouth, but breathe through the nostrils regularly and steadily. He must keep the head and neck in an upright posture, and there must be nothing tight around his throat.
- "(4.) Look frequently at the remotest hearers, and see to it that they hear you. If particular persons anywhere in the room have grown inattentive, they may often be aroused by quietly aiming the voice at them for a moment.
- "(5.) Let there be variety—of pitch, of force, of speed. Monotony is utterly destructive of eloquence. But variety of utterance must be gained, not by assuming it from without, but by taking care to have a real and marked variety of sentiment, and then simply uttering each variety of sentiment in the most natural manner.

"For the rest, let rules alone, and think not about your voice, but your subject, and those on whom you wish to impress it; except that when some marked fault has attracted attention, or been pointed out by a friend, care must be taken to avoid it thereafter."—

Dr. Broadus.

"A monotonous preacher will never be eloquent.

Nothing counterbalances this defect, nothing makes amends for it. It distils weariness from the pulpit. It invites to sleep. Benedict Prévost once said of a monotonous preacher, 'When I hear him discourse, it seems to me that it snows.'"—Coquerel.

"Speak to your people as you would in conversation when you undertake to inform or persuade a friend in a concern of great moment; only with more deliberateness, more strength and energy, in proportion to the numbers; and vary both your style and your elocution, as in conversation you always do, suitably to your matter. For monotony both absolutely prevents emotion, and soon deadens attention."—Secker.

"Take care that your utterance in conversation shall always be audible, agreeable, easy, and natural, and then in public speaking your utterance will almost take care of itself."—Dr. Broadus.

GESTURE.

"In all the employments and circumstances of life, let the speaker see to it that his bearing shall be free, unconstrained, and not ungraceful. Then in speaking he will have little occasion to think of posture or gesture, and may follow without fear the promptings of nature. In general, one should never repress a movement to which he feels inclined, because afraid it may not be graceful. After all, life and power are far more important than grace; and, in fact, timid self-repression destroys grace itself. On the other hand, never make any gesture from calculation. It must be the spontaneous product of present feeling, or it is unnatural, and has but a galvanized life. He who de-

claims, or even thinks over his address beforehand, and arranges that here or there he will make such or such a gesture, will inevitably mar his delivery at that point.

- "A few simple rules may be added with regard to action of every kind:—
- "(1.) Action should be suggestive rather than imitative. In saying, 'He stabbed him to the heart,' one should make some vehement motion of the hand, suggestive of the mortal blow; a movement imitating it would be ridiculous, comic. A really good man, in preaching at a university, once said, 'You shut your eyes to the beauties of piety; you stop your ears to the call of the Gospel; you turn your back,' etc., and, in saying it, shut his eyes, stopped his ears with his fingers, and whirled his broad back into view. Alas! for the good done to the students by his well-meant sermon.
- "(2.) Gesture must never follow, and commonly must slightly precede, the emphatic word of the sentence. It seems natural that excited feeling should have more prompt expression in movement than in speech.
- "(3.) Action must not be excessive in frequency or in vehemence. Too frequent gesture weakens its own effect. Extreme vehemence produces a revulsion of feeling in the hearer, a tendency to just the opposite of what the speaker desires.
- "(4.) Avoid monotony. A certain unvarying round of postures and gestures, again and again repeated, is a somewhat common and most grievous fault."——Dr. Broadus.
- "You know how you would feel and speak in the parlour to a dear friend who was in imminent danger

of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You would not think of playing the orator, of studying your emphasis, cadence, or gesture. You would be yourself; and the interesting nature of your subject, impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would be in the parlour be in the pulpit, and you will not fail to please, to affect, and to profit."—Garrick.

"Generally speaking, moderation is better than superfluity of gesticulation. Nothing is more wearisome to the audience than a violent delivery without respite; and, next to a monotony of voice, nothing more readily puts it to sleep than a gesture for ever repeated, which marks with exactness each part of the period, as a pendulum keeps time."—Bautain.

READING SERMONS.

"Nothing can be conceived of more likely to repress earnestness and to hinder our usefulness than reading becoming general in the pulpit. True it is that some preachers may rise up, who, like a few living examples, may, in despite of this practice, attain to eminence, to honour, and to usefulness, such as rarely fall to the lot of ministers in any denomination; but this will not be the case with the greater number, who, having no commanding intellect to lift them above the disadvantage of this habit, will find few churches willing to accept their dulness for the sake of the accuracy with

which it is expressed. And who can tell how much greater our greatest men would be if they delivered their sermons without their notes? Think of Whitefield, Hall, Parsons, reading their sermons! What a restraint upon their noble intellects and their gushing hearts! Where is reading tolerated but in the pulpit? Not on the stage, nor at the bar, nor in the senate. It is conceded that we lose something of precision and accuracy by spoken discourses as compared with those that are read, but is not this more than made up by what we gain in ease and impression? By him who slavishly reads, the aid borrowed from the countenance and from graceful action is lost: the link of sympathy between his soul and that of the audience is weakened: the lightnings of his eloquence flash less vividly, and its thunders roll less grandly through this obstruction. Perhaps even those who do read are aware of the disadvantages of the habit, and would say to their younger brethren, whose habits are not yet formed, 'Avoid, if you can, the practice of reading your discourses.' There are, however, occasions when, from the nature and extent of the subject, this practice is not only allowable, but necessary."—J. A. James.

"Pulpit discourses have insensibly dwindled from speaking to reading—a practice of itself sufficient to stifle every germ of eloquence. It is only by the fresh feelings of the heart that mankind can be very powerfully affected. What can be more ludicrous than an orator delivering stale indignation, and fervour of a week old; turning over whole pages of violent passions, written out in German text; reading the tropes and apostrophes into which he is hurried by the ardour of his mind; and so affected at a preconcerted

line and page that he is unable to proceed any further?"—Sydney Smith.

"Most men will admit that there are occasions when it is not only lawful but expedient to read a discourse, but the occasions are few."—Rev. Joseph Bush.

EXTEMPORE SPEAKING.

"No intelligent man would now propose that preachers should speak extempore as regards the matter. It is true that occasions not unfrequently arise which make it important that they should be able to speak without any immediate preparation; but this will be done most fitly and effectively by those whose habit it is to In truth the fanatical or slothful men do otherwise. who say that they never make any preparation deceive themselves. Most of what they say has been prepared by saying it many times before, and its substance was originally borrowed, whether from books or from the preaching of others, and from conversation. Except as to single thoughts suggested at the moment, their minds are led by the association of ideas, even though it be unconsciously, into what they have previously worked out. Really to extemporize the matter of preaching is as impracticable as it is improper. And it is utterly unfair to represent the advocates of extemporaneous preaching as meaning that men shall preach without preparation."—Dr. Broadus.

"His preparation for the pulpit was conscientiously careful. Possessed of a ready power of speech, he could have extemporized a sermon at any time, and thus saved himself much labour. But during all the seven years he was at Arbirlot, I believe he never

entered the pulpit without having his discourses written and committed."—Memoir of Dr. Guthrie.

"True extemporization consists in these two things conjoined—the speaker knows what he is going to say, and does not know how he will say it. The extemporizer from the pulpit must have entirely at his command two things—the Bible and his mother tongue."—Coquerel.

"In general, one should take time enough beforehand to get the matter of the sermon in solution in his mind, so that it can flow freely; to get the track he is to follow so clear to his mental vision, that he can flash a single glance from beginning to end of it. This is not memorizing words, and with a little practice it can be quickly done. In other respects, too, great benefit will be derived from this necessity of going thoroughly over the prepared matter shortly before preaching, for thus the mind and heart become kindled, and brought into sympathy with the particular subject to be treated. Sometimes the very words ought to be fixed beforehand. This applies generally to definitions, frequently to transitions, and sometimes to images, such as must be presented with precision and elegance, or they will be worse than nothing. Quotations should be gone over in the mind beforehand."—Dr. Broadus.

SECTION V.

CONDUCT OF PUBLIC SERVICE.

READING THE SCRIPTURES.

"FEW men read the Scriptures intelligently and expressively. Some read in a tame and deadening tone, as if they had mistaken insipidity for veneration; others read it with a theatrical rant, which is shockingly impious; others again read it in a slovenly manner, as if the exercise was hardly worth attending to, in comparison, as Mr. Binney truly says, 'with their grand intellectual sermon.' What is the remedy? We must first of all, feel that the Word of God itself is actually before us, and our elocution will then be dictated by our veneration. In the next place we must, by private study, prepare ourselves for the public reading of the Scriptures. I doubt whether it is not profane to read in the pulpit a chapter to which no attention has been paid in private. How can the adventurer who does so know anything of the sentiment of the chapter? How can he remember the punctuation? How can he be prepared for change of subject, or for parenthetic modification? He cannot read the chapter: he can only pronounce the words, and flounder through the meaning. The indispensable requisite for good reading is an intelligent and sympathetic conception of the author's meaning; I say not only intelligent, but sympathetic, because appreciation always suggests the best expression. It is said of a celebrated novelist, who occasionally reads his own compositions in public, that in anticipation of a public reading he will spend not less than six hours a day in studying the most appropriate accent, cadence, and force; if he does this for a corruptible crown, what shall we do for a crown that is incorruptible? Surely we should at least read over in secret the portion of Scripture we intend to read in public."—Dr. J. Parker.

"It is particularly important that the Scriptures should be well read. Good reading has an exegetical value, helping to make plain the sense. It also brings out the full interest and impressiveness of the passage read. There are passages which have had a new meaning for us, and an added sweetness, ever since we once heard them read, it may be long ago, by a good reader."—Dr. Broadus.

"When you read the sacred Scriptures, or any other book, never think how you read, but what you read."—Kemble.

"Teach men to understand the Word of God by understanding it yourselves. State it so that they shall feel they are grasping its sense and feeling its force."—Rev. F. A. West.

"I have heard several men who read the Bible well; I never heard but one who read it supremely well. This was the late Mr. Dawson, of Birmingham. His was genuine reading, not dramatic recitation; the dramatic recitation of the Bible is irreverent and offensive. But if he was reading a narrative, he read it, not indeed as if he were telling the story himself,

but as if he, too, had seen what he was reading about, and as if, while he read, the whole story lived again in his imagination and in his heart. If he was reading a psalm, he read it, not as some men read a psalm, as though they had written it, which is the dramatic style, and which seems to me false in art and morally presumptuous; but while he was reading, you felt as if the words of the Psalmist recalled to him the brightest and the saddest passages in his own history, and as if these personal experiences naturally led him to read with a tone and an emphasis which were in perfect sympathy with the Psalmist's thought and feeling. To read in this way is not possible to most of us. It requires a rare combination of powers. But we should try to do our best. If we master the meaning of the passages we intend to read in public; if we so fully enter into the spirit of what we are reading that the printed book vanishes, and the story it tells comes to us fresh from the man that wrote it; if we read a psalm as though we ourselves had heard it from the lips of David, and as if the broken tones in which he confessed his sin, or the triumphant joy in which he spoke of the goodness of God, were still lingering in our ears; if we read a prophecy of Isaiah's with the feeling which the words would excite if we ourselves had listened to him while he was denouncing the crimes of his contemporaries, and predicting the glories of the future kingdom of God; and if we read a passage from St. Paul's Epistle to the Galatians with that perfect sympathy with the sorrow and anger of the apostle which will be created by a vivid realization of his fierce conflict with the Judaizers; if, in short, by a vigorous imaginative effort we place ourselves by the very side of the men who wrote the Bible, see what they saw and feel what they felt, our mere reading of the Scriptures will throw an intense light on every passage that the people understood before, and will often bring out the meaning of passages which they had been accustomed to pass over as being quite unintelligible."—R. W. Dale.

PUBLIC PRAYER.

"Public prayer is a part of your work. Oh, how solemn to speak to God for men! to express the breathings of hearts struggling with their feelings, and longing with intense emotion for the attainment of spiritual bliss! Oh, what fervour is necessary to arouse the cold and careless, what liberty of heart to express the longings for good things! What faith in Christ to go into the holiest of all by the blood of Jesus, and there by faith plead the promises that some poor penitent is holding with trembling hands; or with holy joy and confidence to plead there the promises that men strong in faith are waiting to have fulfilled in all their fulness. You must gather the desires, the hopes, the fears, the sorrows, the wrestlings of the whole congregation. You must go before them into the most holy place, and there, before the altar, plead the blood of atonement, while you wave the incense of the prayers of the saints before God; that you may come out and say, 'We bless you in the name of the Lord.' God grant you this power!

"When you enter into the sanctuary of God, you have yourselves to find God before you can lead others to God; you have yourselves to feel, 'The Lord God

is here.' You must carry about with you-you must bring into the sanctuary—as if God were visibly present before your eyes—a sense of God's presence. Remember the end of prayer, which is 'to obtain mercy. and to find grace to help in time of need.' You cannot, then, think of anything else; your heart will teach you that your prayer is to God, and not to please Let us never forget that prayer is asking God Your hearts will have petitions when for something. you feel your wants. You will have acceptable words, not as the fruits of a careful study, but of a spiritual instinct. You will be always ready to forget everything that would interfere with the Spirit of God. You will never praise others in prayer, nor advertise yourselves in prayer; you will never attempt to be fine in language, nor in sentiment; you will feel that to pursue abstract meditations does not belong to the present duty, if we are to maintain a spiritual devotion. you are humble, fervent, devout, your prayers will be redolent of grace. Your prayers will always tell you that you have been with God, and you will come into the sanctuary as Moses, when he had been talking with God at the door of the tabernacle, and your face will shine."—Rev. F. A. West.

"Be assured that if you wish the congregation to follow the line of petition you must touch every heart, and as far as practicable allude to every case; in this way the devotional exercise becomes thoroughly congregational. It must of necessity arouse attention when a professed worshipper can say, 'That's my case,' while the minister is leading the devotion; and having excited attention, there is every prospect of creating sympathy. Observe, we must have prayer, not talk—

the difference is essential. True prayer is the language of the heart; it is simple, earnest, scriptural. To succeed in public petition I know nothing so useful as a previous reading of the devotional parts of the Bible. Never try to be eloquent, flowery, or fine in prayer; be lowly, reverent, and simple. Avoid all eccentric expression—all trite, smart sayings, as incompatible with the spirit of acceptable devotion. When man communes with God, he should be utterly abased and filled with self-distrust; for only as man sees himself as nothing, and God as everything, will he learn to worship with 'reverence and godly fear.'"—Dr. Campbell.

"The habit of a man's piety is everything as to his devotional performances in the pulpit. To expect that he will be fervent in these, if he neglects communion with God from day to day, is just as unreasonable as to expect that the racer will win the prize on the day of trial, if his limbs are crippled by want of exercise every other day of the year."—Porter.

"If there be not in our heart a root of devotion, whence should it spring? How can it live or thrive? If the organs of prayer are out of kelter, or out of tune, how can we pray? If we have not the loins of our mind girt, and our feet shod in preparation to the service, when shall we set forward thereto?"—Barrow.

"There is in some persons a most unsuitable and unsufferable boldness in their addresses to the great Jehovah—an affectation of holy boldness, and ostentation of eminent nearness and familiarity—the very thoughts of which would make them shrink into nothing, with horror and confusion, if they saw the distance that is between God and them."—President Edwards,

"When the spirit of prayer is born in us, then prayer is no longer considered as only the business of this or that hour, but is the continual panting or breathing of the heart after God. Its petitions are not picked out of manuals of devotion; it loves its own language; it speaks most when it says least."—
W. Law.

"That you may excel in the spirit of prayer, be in a praying frame at all times; let your hearts be unceasingly inclined to this duty; and ever be ready to pour forth your supplications to the God of all grace. Avoid those things which are calculated to damp the ardour of devotion. Beware of every train of thought and every conversation which has a tendency to extinguish the spirit of prayer. When you feel the true spirit of prayer, the duty is a source of pleasure; and the happiest moments of life are those in which you hold spiritual intercourse with God. Besides, this spirit will greatly promote the gift of prayer; for we generally excel in that which we love. And when we enter deeply into the spirit of prayer, it is our breath and our life; for as the body cannot live without breath, so the spirit cannot live without prayer."—Rev. J. Edmondson, A.M.

"Men allow themselves a lawless liberty in their ordinary conversations, and then in prayer they know not how to gather up their hearts. Such as men are out of prayer, such they will be in prayer. We cannot expect that the pangs of devotion should come upon us all of a sudden, and that when we come reeking from the world we should presently leap into a heavenly frame."—Dr. Manton.

"In all your prayers avoid the extremes of too

mean and too pompous a style. A pompous style shows a mind too full of self, and too little affected with a sense of Divine things. Who would regard a beggar telling a fine story of his calamities? But, on the other hand, take heed of phrases too mean and paltry, of low images and saucy familiarities with the ever-blessed God. Let all be grave and simple; and appear to aim at nothing but a pouring out of the soul before God in the most genuine language of an humble and devout temper."—Doddridge.

"Naturalness in prayer is not the familiar colloquial style common in addressing an equal or an inferior. Such a style would be very unnatural in pleading for the life of a criminal at the bar, or in presenting a petition to a sovereign; and such addressed to God grates very irreverently on my ear."—Rev. W. Taylor.

"In addresses to the Deity no language can be

"In addresses to the Deity no language can be more appropriate than that of Scripture. The words of inspiration are characterized by a dignity, an expressiveness, and an unction infinitely superior to the phrases and adornments of human rhetoric."—Kidder.

"The spirit of prayer is the truth and token of the Spirit of adoption. The studied addresses with which some approach the throne of grace remind us of a stranger coming to a great man's door. He knocks and waits, sends in his name, and goes through a course of ceremony before he gains admittance; while a child of the family uses no ceremony at all, but enters freely when he pleases, because he knows he is at home. It is true we ought always to draw near the Lord with great humiliation of spirit and a sense of our unworthiness; but this spirit is not always best expressed or promoted by a pompous enumeration of

the names and titles of the God with Whom we have to do, or by fixing in our minds beforehand the exact order in which we propose to arrange the several parts of our prayer. Some attention to method may be proper for the prevention of repetitions, and plain people may be a little defective in it sometimes; but this defect will not be half so tiresome and disagreeable as a studied and artificial exactness.

"Many persons who pray in public have some favourite word or expression which recurs too often in their prayers, and is frequently used without any necessary connection with the sense of what they are speaking. The most disagreeable of these is when the name of the blessed God, with the addition of perhaps one or more epithets, as Great, Glorious, Holy, Almighty, &c., is introduced so often, and without necessity, as seems neither to indicate a due reverence in the person who uses it, nor suited to excite reverence in those who hear. I will not say that this is taking the name of God in vain, in the usual sense of the phrase; it is, however, a great impropriety, and should be guarded against.

"Very loud speaking is a fault, when the size of the place and the number of the hearers do not render it necessary. The end of speaking is to be heard.

"The other extreme, of speaking too low, is not so frequent; but if we are not heard, we might as well altogether hold our peace.

"Some have a tone in prayer so very different from their usual way of speaking, that their nearest friends could hardly know them by their voice. Contrary to this, and still more offensive, is the custom of talking to the Lord in prayer in a too familiar manner."—Rev. J. Newton.

SINGING.

"The choice of hymns will, of course, be absolutely in your own hands. Some ministers act on the principle that a service should be a perfect unity, and their hymns are as far as possible in the same tone as their sermons. I venture to think that this principle is a false one, and that, speaking generally, and leaving special occasions to be governed by a special rule, the hymns should be complementary to the sermon both in subject and in feeling. It is unwise to keep the minds and hearts of the people under a monotonous strain for an hour and a half. They become weary, and it is a relief to them when the service closes. There are great varieties of mood, of external condition. and of spiritual interest in the congregation, which we ought to try to recognise. While there should be no abrupt and violent transition from one part of the service to the part which follows it, I think there should be movement and change. When I am at home, if the sermon is hard and logical, I like to have two or three hymns throbbing with emotion; if the sermon is predominantly ethical, I look for hymns which give free play to lofty spiritual thought and desire; if the sermon is meant for light-hearted, happy people, who are in the full vigour of their strength, I generally take care that there is at least one hymn for the weary and the sorrowful. The hymn immediately before the sermon should, I think, be in harmony rather than in unison with it. Nothing can be a better preparation for a sermon on the mercy of God than a lofty hymn of worship, celebrating the glory of His holiness; and, on the other hand, a hymn on the infinite love of God

is an admirable preparation for a sermon on His inflexible righteousness. Even when a hymn is sung immediately after the sermon, it is not always wise to make it a direct continuation of the sermon itself. If we have been preaching on the Divine Majesty, the people will sometimes put their whole heart most easily into a hymn on the Divine pity and goodness; and after a sermon on the future triumphs of the kingdom of Christ, we shall sometimes do well to ask them to sing a hymn in which they consecrate themselves to present Christian work."—R. W. Dale.

"We ourselves hardly suspect how much our spiritual fervour and joy are dependent upon the fitness and beauty of our vocal praise. What a colour it gives to every service! What a tone to every feeling! How everything else is imbued by its subtle spirit!"—Dr. Allon.

SECTION VI.

EFFICIENCY IN PREACHING.

PREACHING CHRIST.

"To fill the church well we must fill the pulpit well, and see that the articles of the peace-speaking blood, and the sanctifying Spirit, are the topics that be dearest to the audience, and on which the Christian preacher who addresses them most loves to expatiate. These form the only enduring style of good and vigorous preaching, and unless they have a breadth, and a prominence, and a fond reiteration in the sermons delivered, those sermons will not be listened to."—
Chalmers.

"Perhaps there are some here who are ready to say, 'We should have liked you better, had you taken another text to have grounded your subject upon. Everybody must know that such a text as yours respects Christ, because His name is expressly mentioned in it. Now we want something out of the common way; and we like a man that has ingenuity enough to find Christ in a text where nobody but himself ever supposed He was directly intended. For instance, if, instead of choosing the common plain text you have enlarged on now, you had taken some such scripture as, "And Heshbon with her suburbs, and Jazer with her suburbs,"

and had told us all the same things that you have now about Christ, and made it appear that they are all to be found in that text, we should have had a much greater opinion of your ingenuity and knowledge of Scripture than we now have.' I do not pretend to have any ingenuity of this sort."—Dr. Rippon.

"Had you all the refined science of Plato or Socrates; all the skill in morals that ever was attained by Zeno, Seneca, or Epictetus; were you furnished with all the flowing oratory of Cicero, or the thunder of Demosthenes; were all these talents and excellences united in one man, and you were the person so richly endowed; and could you employ them all in every sermon you preach; yet you could have no reasonable hope to convert and save one soul in Great Britain, where the Gospel is published, while you lay aside the glorious Gospel of Christ, and leave it entirely out of your discourses.

"Let me proceed yet further and say, Had you the fullest acquaintance that ever man acquired with all the principles and duties of natural religion, both in its regard to God and to your fellow-creatures; had you the skill and tongue of an angel to range all these in their fairest order, to place them in the fullest light, and to pronounce and represent the whole law of God with such force and splendour to a British auditory, as was done to the Israelites at Mount Sinai; you might, perhaps, lay the consciences of men under deep conviction (for by the law is the knowledge of sin), but I am fully persuaded you would never reconcile one soul to God; you would never change the heart of one sinner, nor bring him into the favour of God, nor fit him for the

joys of heaven, without this blessed Gospel which is committed to your hands.

"The great and glorious God is jealous of His own authority, and of the honour of His Son Jesus; nor will He condescend to bless any other methods for obtaining so Divine an end than what He Himself has prescribed; nor will His Holy Spirit, Whose office it is to glorify Christ, stoop to concur with any other sort of means for the saving of sinners, where the name and offices of His Son, the only appointed Saviour, are known, and despised, and neglected. It is the Gospel alone that is the power of God to salvation. If the prophets will not stand in His counsel, nor cause the people to hear His words, they will never be able to turn Israel from the iniquity of their ways nor the evil of their doings."

—Dr. Watts.

"Ministers are called ambassadors, because they must look to this: that they do not the least thing but by commission; it is as much as their life is worth to go beyond their commission in anything."—Burroughs.

"Who is a Gospel minister?

"Not every one that preaches eternal decrees; that talks much of the sovereignty of God, of free distinguishing grace, of dear electing love, of irresistible grace, and of the infallible perseverance of the saints. A man may speak of all these by the hour together, yea, with all his heart, and with all his voice; and yet have no right at all to the title of a Gospel minister.

"Not every one that talks largely and earnestly on those precious subjects—the righteousness and blood of Christ. Let a man descant upon these in ever so lively a manner, let him describe Christ's sufferings ever so pathetically; if he stops there; if he does not show man's duty as well as Christ's sufferings; if he does not apply all to the consciences of his hearers, he will never lead them to life, either here or hereafter, and therefore is no Gospel minister.

"Not every one who deals in the promises only, without ever showing the terrors of the law; that slides over 'the wrath of God revealed from heaven against all ungodliness and unrighteousness,' and endeavours to heal those that never were wounded. These promise-mongers are no Gospel ministers.

"Not every one (very nearly allied to the former) who bends all his strength to coax sinners to Christ. Such soft, tender expressions as, 'My dear hearers,' 'My dear lambs,' though repeated a thousand times, do not prove a Gospel minister.

"Lastly, not every one that preaches justification by faith. He that goes no farther than this, that does not insist on sanctification also, upon all fruits of faith, upon universal holiness, does not declare the whole counsel of God, and consequently is not a Gospel minister.

"Who, then, is such? Who is a Gospel minister in the full, scriptural sense of the word? He, and he alone, of whatever denomination, that does declare the whole counsel of God; that does preach the whole Gospel; even justification and sanctification, preparatory to glory. He that does not put asunder what God has joined, but publishes alike Christ dying for us, and Christ living in us. He that constantly applies all this to the hearts of the hearers, being willing to spend and be spent for them, having himself the mind which was in Christ, he, and he alone, can with propriety be termed a Gospel minister."—Rev. J. Wesley.

PREACHING THE LAW.

"I am apt to think that many divines neglect morality, because the treating of it is more difficult than the explaining doctrinal matters. Let those supercilious and speculative divines say what they will, the right handling of morality is the hardest thing in preaching. It is easy to explain a text, or a point of doctrine; and a man must be very meanly gifted if, with the help of a commentary or a common-place, he is not able to do the feat, and to furnish out his hour. But to preach morals is quite another thing. I confess there is a way of preaching morals which requires no great pains. If men content themselves with delivering moral sayings concerning vice and virtue, this may be done without much labour. But when a preacher preaches true morality, when he is to master the hearts of men, to reform the manners of a whole congregation, to encounter the inclinations of his hearers, and to make them renounce their passions and prejudices, then it is that he meets with many and great difficulties; this is an inexhaustible spring of labour and meditation, and a task which few preachers care to take upon them.

"Many preachers are too general in handling morality. To say in general terms that men ought to be good, and to declaim against sensuality or covetousness, is that which will convince no man. It is not bawling or sending sinners to hell that is likely to win upon them. It should be distinctly shown what it is to be a good man; virtues and vices should be characterized, and their various kinds and degrees observed; particular rules ought to be given to the hearers; they ought

to be furnished with necessary motives and directions. We are to confute their mistakes, and to obviate their objections and excuses.

"Preachers over-do things in the pictures they draw If they are to speak of covefor virtues and vices. tousness or forbidden pleasure, they strive to make of these the most hideous pictures they can; they paint out a covetous or a voluptuous man as a monster, they affect the most lively descriptions and figures, and their sermons are loaded with everything that their collections afford upon the subject. But all this is only noise, and so much breath spent in vain. morality does not hinder the voluptuous or covetous man from pursuing his ordinary course; it is rather apt to harden him in it, because, as he does not see himself in the dismal picture which is made of these vices, so he thinks himself free from them, or at least not very guilty of them."-Ostervald.

"We use the law thus: To make transgressions seem greater, as St. Paul says, or to reveal and discover to people their sins, blindness, and ungodly doings, wherein they were conceived and born; namely, that they are ignorant of God, and are His enemies, and therefore have justly deserved death, hell, God's judgments, His everlasting wrath and indignation. It is exceedingly necessary for us to know this use of the law. For he that is not an open and a public murderer, an adulterer, or a thief, holds himself to be an upright and godly man; as did the Pharisee, so blinded and possessed spiritually of the devil, that he could neither see nor feel his sins, nor his miserable case, but exalted himself touching his good works and deserts. Such hypocrites and haughty saints can God by no better

means humble and soften than by and through the law: for that is the right club or hammer, the thunder-clap from heaven, the axe of God's wrath, that strikes through, beats down, and batters such stock-blind. hardened hypocrites. For this cause it is no small matter that we should rightly understand what the law is, whereto it serves, and what is its proper work and office. We do not reject the law and the works thereof, but, on the contrary, confirm them, and teach that we ought to do good works, and that the law is very good and profitable, if we merely give it its right, and keep it to its own proper work and office. law opens not nor makes visible God's grace and mercy, or the righteousness whereby we obtain everlasting life and salvation, but our sins, our weakness, death, God's wrath and judgment. The light of the Gospel is a far different manner of light, enlightening affrighted, broken, sorrowful and contrite hearts, and reviving, comforting, and refreshing them. When in this way we distinguish the law and the Gospel, then we attribute and give to each its right work and office. Therefore I pray and admonish all lovers of godliness and pure religion, especially those who in time are to be teachers of others, that with highest diligence they study this matter."—Luther.

"There has been long laid down a rule which is most excellent, that we must preach the doctrines practically, and preach practice doctrinally. Preach the doctrines so as to show their influence on our practice, and recommend religious and virtuous conduct by evangelical motives. This happy combination will form a complete course of religious instruction. It is impossible to say which of these two, doctrinal or

practical preaching, is most necessary, or which extreme is most dangerous—to preach doctrine without practice, or practice without doctrine."—Robert Hall.

DOCTRINAL PREACHING.

"Discourse is instructive, whatever be its subject, only so far as it is doctrinal; that is, as it explains and elucidates the principles and theories of things. If a man should preach to you your lifetime, in the commonplace strain of the essay or exhortation, he would add little to your substantial edification. An instructive lecturer in physical science skilfully unfolds the principles and connections of things; and this is the true definition of an instructive preacher. He will be constantly occupied in searching for the foundations of truth, and these he will expose in his discourses; and if he does this, his preaching will be of the kind which I denominate doctrinal. If, then, the end of preaching involves, in any measure, the instruction of the human mind, ministers must addict themselves to doctrinal expositions; and, with Paul, reason, as well as persuade and exhort.

"It is only by doctrinal discourse that error can be confuted. When we come to the people with the testimony of God, we do not find them either entirely ignorant of our message, or entirely indifferent in respect to it. To a great extent, their minds are crowded with old opinions, the offspring of selfishness, nursed by custom and tradition. Many false prophets have gone out into the world; and every heresy has its shrewd and subtile advocates; and though sound doctrine be for the most part welcome to the multitude, their ears

are eager for heretical novelties. Now, pleasant, smooth essays of morality, or a continued round of commonplace exhortation, or any loose, customary strain whatever, will have no avail against such adversaries. Error is supported by doctrinal discourse. Heretics and gainsayers are high pretenders to penetration. Their principles are not to be resisted by rhapsodical preaching. They must be patiently searched out, and solidly confuted, and meekly displaced by the establishment of true positions and principles in their stead.

"If ministers do not addict themselves to doctrinal preaching, their discourses must soon become stale, and the intellectual character of their ministry weak and contemptible. Superficial discourse on experience may please for once, twice, or thrice; but it becomes insipid by frequent repetition; and superficial discourse on morality or faith may charm for a little season; but nothing will supply the lack of patient thought, and such preaching will soon become dull."

—Dr. Skinner.

DOCTRINE AND PRACTICE.

"Every sermon only dogmatic or only moral is bad. Christian faith and Christian activity meet, blend, and are inseparable. Thus in the Christian revelation, conformed, as a book of revelation ought to be, to the nature of man, the teaching is ordinarily never single, but double, so to speak; it is at once moral and dogmatic; it bears upon what the man ought to believe and upon what he ought to practise. Accustomed to receive from the study of the Gospel the two

impressions, the hearer, after having listened to a sermon which turns exclusively upon a doctrine or a duty, retires discontented. Only one aspect of religion has been presented to him; care has been taken, so to speak, only for one half of his soul. The first law of composition to be imposed will be to give satisfaction to the whole soul of the believer, and in preaching to blend together morality and doctrine as they are in the Gospel, and as they should be in the life.

"Singular circumstance! many ministries are more precise in respect to doctrine than in respect to morality, holiness, charity. We insist upon doctrine in detail, and upon duty in the gross. Yet if it were necessary to choose between the two methods (which I do not at all believe), it would be better beyond doubt to put less precision in the exposition of doctrines than in the recommendation of virtues."—

Coquerel.

"Ministers are not to instruct only, or to exhort only, but to do both. To exhort men to holiness and the duties of a Christian life, without instructing them in the doctrines of faith, and bringing them to Jesus Christ, is to build a house without a foundation. And, on the other side, to instruct the mind in the knowledge of Divine things, and neglect the pressing of that practice and power of godliness which is the undivided companion of true faith, is to forget the building which ought to be raised upon that foundation once laid, which is likewise a point of very great folly."—Leighton.

"I have often thought it much more necessary to endeavour to mend the heart than to stuff the head, and that Christians in general have more need to have their spirits improved than their understandings informed, and want more zeal rather than more light, better temper rather than better notions."—J. Mason.

"It is our constant prayer that God's will may be done on earth, even as it is done in heaven; our preaching should be definitely directed to securing the fulfilment of this prayer. We fail if we merely induce men to accept a right creed. We fail if we do nothing more than create religious sentiment and stimulate religious emotion. We also fail if the authority of Christ is excluded from any province of human life. In England I fear that the Christian ministry itself is largely responsible for an unnatural and fatal reconciliation of practical atheism with Christian faith. In our preaching we have omitted to show the relation of Christian law to many of the most energetic forms of human activity. We have left what we have called the secular interests of mankind to be governed by secular aims, and to be penetrated by a secular spirit, forgetting that if a man is a true servant of God he serves God always and everywhere, and that Christ came into the world to bring earth and heaven together. We have even neglected to insist on the Christian development of some of the most important elements of human character, and have led men to suppose that the more vigorous virtues—the very virtues which are most necessary in the actual business of life-derive no inspiration and force from the law and truth of Christ, and from the great hopes of the Gospel. We have supposed—some of us at least—that we have performed nearly all our duty in relation to the practical life of our people when we have discussed the legitimacy of balls and card-playing and the theatre, and other amusements of a similar kind, in which most of them could spend only insignificant fragments of their We have tithed 'mint and anise and cummin. and have omitted the weightier matters of the law:' 'these ought we to have done, and not to leave the others undone.' From the cup of life we have strained out the gnat, and left our people to swallow the camel. These fatal mistakes must be corrected, or the force of the Christian faith will be paralysed, and its authority will cease to command reverence and awe. We have not to leave the world to itself, but to conquer it. God intends that Commerce, Science, Art, Literature, Politics, shall all be subjected to His law. Then, and not till then, will 'the kingdoms of this world' become indeed and of a truth 'the kingdom of our Lord and of His Christ,"-R. W. Dale.

SCRIPTURAL PREACHING.

"A preacher whose mind is well stored and enriched with the Divine sense and sentiments, the reasoning and language of Scripture (and especially if these are wrought in his heart by Christian experience), supposing his other talents are equal to those of his brethren, will always have a considerable advantage over them, in composing such discourses as shall be most popular and useful in Christian assemblies; and he may better expect the presence and blessing of God, to make His Word triumph over the souls of men, and will generally speak to their hearts with more power for their eternal salvation. Show me one sinner turned to God and holiness by the labours of a

preacher who is generally entertaining the audience with a long and weighty chain of reasoning from the principles of nature, and teaching virtue in the language of heathen philosophy; and I think I may undertake to show you ten who have been convinced and converted, and have become holy persons and lively Christians, by an attendance upon a spiritual, affectionate, and experimental ministry. The whole assembly hang attentive upon the lips of a man who speaks to the heart, as well as to the understanding, and who can enforce his exhortations from a manifold experience of the success of them; they delight to hear the preacher, whose plain and powerful address to the conscience. and whose frequent methods of reasoning in the pulpit, have been drawn from what they themselves have read in Scripture concerning God and man, sin and duty, our misery and Divine mercy, death, resurrection, judgment, heaven and hell; they attend with holy reverence and affection on such a minister, whose frequent argument, both in points of doctrine and prac tice, is, 'Thus saith the Lord.'"—Dr. Watts.

"He who demands for his own utterances the reverence which is due only to the oracles of God, should first be sure that those utterances and the Divine oracles have precisely the same sense; otherwise he is a worm of the dust arrogating the place of the supreme Intelligence and supreme Majesty of the universe."—Dr. Skinner.

"You must have your intellect and your spirit in the Bible. It must be your treasure, your dwelling, your food, your atmosphere, your light, your life. You can never exhaust its mines of sacred knowledge."—Rev. J. Farrar.

SCRIPTURAL TEACHING.

"Consider the system of teaching which you are bound to maintain, and which the Apostle styles 'the form of sound words.' This expression undoubtedly. supposes and comprehends the great system of Christian doctrine; that which is emphatically called 'the doctrine: ' 'the doctrine which is according to godliness;' all the commandments of God—the type, the mould, the fulness of that truth which Holy Scripture This is entrusted to you. Add not to it. It is perfect and entire; it is incapable of human additions; it would be encumbered and injured by them. Remember the admonition, 'Add thou not unto His words, lest He reprove thee, and thou be found a liar.' Receive God's truth in its own integrity. for ever settled in heaven. Take not from it. Whatever it has pleased Almighty God to reveal must be of importance to us. You may fail to take a large and comprehensive view of that system in which every such truth is found. But acknowledge your own ignorance; impair not the truth of God. Reason, I know, has its province. Reason is invited to weigh the evidence of revelation, and by the application of soundest rules of interpretation, to ascertain the meaning of the book of God; but reason yields then to faith; it is no measure, no rule, no standard, of what God has communicated. If I am satisfied that the Bible is a book of God, I feel that it is in me the highest reason to embrace every portion and particle of truth which the Bible contains. You will often be tempted to add to the form of sound words, and far oftener tempted to take from it. Do neither. Reverence God's book-no

additions—no subtractions. Let everything exist there without interference on your part. Take it as it is —and take it all. Pervert not any part of the truth. Give it not a wrong form—à wrong direction or expression. Let God's entire truth, without addition or mutilation, unfold itself in its own scriptural shape. Give evidence, in all your studies and ministrations, that you adhere to the book of God as the only fountain and well-spring of revealed truth. Give that book entire, without abridgment; give it in its own system of truth—just in the form which that truth itself assumes in Divine revelation."—Dr. J. Hannah.

"The Holy Scriptures are not as a nose of wax, or a leaden rule, they are as a rule of steel, that is firm, and changeth not."—Archbishop Ussher.

PHILOSOPHICAL PREACHING.

"The Gospel is no philosophy. The truth of Christ is to be verified, not by the critical intellect, but by the common heart and consciousness of humanity. Wherever there is a heart that throbs with the common sensibilities of our nature, wherever there is a soul capable of love, and pity, and tenderness, and truth—there is fit audience and sufficient attestation for the Gospel."—Dr. Caird.

"Christianity is not, in any sense, or in any degree, a system of formal philosophy. It contains neither fables nor subtle and strange dogmas. It conveys truth under striking facts and beautiful examples. It presents truth with a living countenance, a speaking voice, a warm heart, a benevolent hand, and 'going about doing good."—Professor Tappan.

"Alas! the niceties of a spruce understanding, and the curious nothings of a useless speculation, and all the opinions of men that make the divisions of heart, and do nothing else, cannot bring us one drop of comfort in the day of tribulation, and therefore are no parts of the strength of faith."—Jeremy Taylor.

"Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross."—Kempis.

"Philosophy is an arduous attempt to see with our own light; but the Scriptures enable us to see with the light of God."—Cecil.

"Just so far as we rely on the speculations of philosophy, where the truth lies beyond the research of reason, the light of heaven ceases to shine on our path, and we grope in darkness. A want of strict adherence to this obvious principle has been the prolific occasion of heresy and controversy in all ages."—

Dr. Porter.

"It is not Christianity that is to keep pace with the age, but it is the age that is to keep pace with Christianity. To say that the movements of theology are to follow the march of intellect, that Christian doctrine must shape and adapt itself to the progress of the age, that the Divine must bend to the human, the infinite to the finite, is to give utterance to the pride and infidelity which says, 'Our lips are our own, who is Lord over us?' and to take at least the first step in doing homage to Satan, as an angel of light, the usurper of the glories of Him 'in Whom are hid all the treasures of wisdom and knowledge.'"—Dr. Bonar.

"The science of metaphysics, as is well known, is that which is employed about the nature of things.

As this subject is peculiarly abstruse, and demands nice and difficult disquisition, all discussions which are nice and difficult are familiarly termed metaphysical. Most young preachers are fond of metaphysical subjects, and, be the subject what it may, of the metaphysical mode of discussion. Nor are young preachers alone in these respects. All preaching of this nature is, however, chiefly useless, and commonly mischievous. No ordinary congregation ever understood, to any valuable purpose, metaphysical subjects: and no congregation, it is believed, was ever much edified by a metaphysical manner of discussion. Whenever distinctions become subtle and nice, they cease to be made by the common mind; and however clear the preacher's views may be, they will never in this case become the views of his audience. After attempting for a while to follow him in his ingenious career, and finding themselves unable, they will give up the attempt in despair and disgust. Happily the duty of the preacher, and the interest of his congregation, do not demand this mode of preaching. Few theological subjects ordinarily require discussions of this nature; and none of them, unless on rare and peculiar occasions, require them in the pulpit. The obvious investigations of common sense are incomparably better fitted to popular audiences. Common sense, the most valuable faculty (if I may call it such) of man, finds all its premises either in revelation or in facts; adopts arguments only of the à posteriori kind; extends its reasonings through a few steps only; derives its illustrations from familiar sources; discriminates only where there is a real difference; and admits conclusions only where it can see their connection with

the premises. At theoretical philosophy it laughs. Theoretical divinity it detests. To this faculty the Scriptures are almost universally addressed."—Dwight.

"Busy metaphysics are always entangling good and active people, and weaving cobwebs among the finest wheels of the world's business; and are, as much as possible, to be brushed out of the way, like spiders, and the meshed weed that has got into the Cambridgeshire canals, and other such impediments to barges and business."—Ruskin.

"Philosophy must never be allowed to dilute the elixir of life; nor to evaporate it into the clouds of metaphysics."—J. A. James.

"I do not love subtleties in divinity."—Tillotson.

ALLEGORIZING AND SPIRITUALIZING.

"To play with allegories in Christian doctrine is dangerous. The words now and then sound well and smoothly, but they are to no purpose. They serve well for such preachers as have not studied much, who know not rightly how to expound the histories and texts, whose leather is too short, and will not stretch. These resort to allegories, wherein nothing is taught certainly on which a man may build; therefore we should accustom ourselves to remain by the clear and pure text. Allegories are fine ornaments, but not of proof."—Luther.

"Some preachers, in discussing a type, seem as if they would never conclude. When they come to a place in which Christ is called 'bread,' they begin by minutely acquainting us with the process of baking. 'The grain,' say they, 'is ground at the mill, then mixed in the vat, and afterwards baked in the oven; so was Jesus Christ bruised and oppressed with affliction.' Instead of all this trifling, they should plainly say that Christ is called 'bread' because He nourishes the soul, as bread sustains the body. The same may be observed with regard to manna. All allegorizing of this kind is mere wit, and incapable of conveying the least edification to the people."—Ostervald.

"There are some persons who never seem to be at home but when they are breaking seals, and pouring vials, and blowing trumpets. That seems to be their element. It is neither my taste nor my talent. I do not care much about figures; I shall not break seals, pour vials, nor blow trumpets. I blow no trumpet but that of salvation to every penitent believer."—
W. Dawson.

"Metaphor is, in many cases, the clearest mode of expression that can be adopted; it being usually much easier for uncultivated minds to comprehend a similitude or analogy than an abstract term."—Whately.

"Be sparing in spiritualizing and allegorizing."—
J. Wesley.

REASONING.

"Remember that you have to do with the reasoning powers of man in preaching the Gospel of Christ; for though this Gospel is revealed from heaven, and could never have been discovered by all the efforts of human reason, yet the reason of man must judge of several things relating to it: namely, it is reason must determine whether the evidence of its heavenly original be clear and strong; it is reason must judge whether such

a doctrine or such a duty be contained in the Gospel, or may be justly deduced from it; it is the work of human reason to compare one scripture with another, and to find out the true sense of any particular text by this means; and it is reason also must give its sentence, whether a doctrine, which is pretended to be contained in Scripture, be contrary to the eternal and unchangeable relations and reasons of things; and if so, then reason may pronounce that this doctrine is not from God, nor can be given us by Divine revelation. Reason, therefore, hath its proper office and province, even in matters of revelation; yet it must always be confessed that some propositions may be revealed to us from heaven, which may be so far superior to the limits and sphere of our reasoning powers in the present state, that human reason ought not to reject them, because it cannot fully understand them, nor clearly and perfectly reconcile them, unless it plainly see a natural absurdity in them, a real impossibility, or a plain inconsistency with other parts of Divine revelation."—Dr. Watts.

"Powerful reasoning should be the soul of all our sermons. Reasoning in eloquence is like love in religion; without love you may have the shadow, but you cannot have the substance of religion. Without love you are nothing: if you have not love, your virtue is only noise; it is only as sounding brass and a tinkling cymbal. In like manner, in regard to eloquence, speak with authority, open all the treasures of erudition, give full scope to a lively and sublime imagination, and harmonize your periods. Yet what will all your discourses without reason be? A noise, a sounding brass, a tinkling cymbal. You may confound, but you

cannot convince; you may dazzle, but you cannot instruct; you may delight, but cannot hope to change, to sanctify, and to transform your hearers."—Saurin.

"If a truth which needs demonstration, and is capable of demonstration, is barely announced, and not demonstrated, the mind feels a dissatisfaction, and does not rest short of the demonstration of which it feels the necessity. It is therefore of little use to dogmatize, when we ought to reason, demonstrate, and explain. God convinces and produces faith, not by the overthrow of mind, but in accordance with its fixed laws. It is therefore absurd and ridiculous to dogmatize and assert, when explanation, illustration, and proof are possible, and demanded by the laws of the intellect. To do this, and then leave it with God to make the people understand and believe, may be at present convenient for us, but if it be not death to our auditors, no thanks are due to us."—Finney.

"When Paul, though a prisoner, stood before Felix, and reasoned of righteousness, temperance, and judgment to come, Felix trembled. Let there be more thorough and solid reasoning in our pulpits of the present day on the great and impressive themes of the Gospel, and fewer pretty orations, popular essays, and commonplace exhortations, and more sinners will be convinced, and made to tremble and bow before the majesty of truth."—Kidder.

"By the habitual practice of earnest investigation, without any knowledge of the rules of logic, a man will become an able reasoner; while without this practice, no matter what be his understanding of the rules, he will never acquire the power of convincing others."— Wayland.

"To advocate even a good cause with bad arguments does great harm, by exciting unnecessary opposition; by making good men, who oppose the arguments, appear to oppose the cause; by introducing a false standard of duty, by failing to enlist the support of an enlightened conscience, and by the necessary forfeiture of the confidence of the intelligent and well-informed."—Hodge.

"Proofs from reason should be of so much perspicuity and strength as may be sufficient to convince the judgment; in the pressing of which men ought to be very cautious not to lay more weight upon the conclusion than the premises will bear; not to represent that as a necessary consequence which is at least but highly probable. The neglect of this often proves very prejudicial to truth, by working in men prejudice against it, instead of gaining them over to it."—Bishop Wilkins.

CONTROVERSY.

"There is a sort of men who seem to be mighty zealous of Religion; but their Heat breaks out wholly in this way of Controversie, and they fill the place wherever they are with Noise and Clamour, with Dust and Smoak: Nothing can be said in their presence, but instantly a Controversie is started, the Cudgels are taken up, and to it they go. Scarcely any Body is Orthodox enough for them; for they spin so fine a Thread, and have such Cobweb-Divinity, that the least Brush against it is not to be endured. I have no Opinion of them at all: I fansie neither their Faith nor their Charity; the one I account to be a great deal too big, and the other as much too little. I have always looked

upon this Disputative Religiousness, as no better than a new-fashioned Knight-Errantry, which puts men continually upon Quest of Adventures, and makes Monsters of every Wind-mill that comes in their way. For these Men, if there do but happen to be an inconsiderate Expression let fall by any Body, presently raise such a Tragedy upon it, as if Faith consisted wholly of Punctilios (or as if you should say a Line was made up of Points), and that every petty Opinion were of moment enough to overturn the World. The contrary whereof I take to be so true, that I suspect whether that be of any moment in Religion which admits of Dispute; for methinks it is not agreeable to the Goodness of God, to suffer anything of that universal Concern to all Men, to remain very obscure and controversial. I should think therefore this knotty kind of Timber never fit for Edifica-In truth (if you will pardon a rude Similitude), I fansie these great Masters of Dispute to be like the ordinary Professors of Rat-catching, who commonly draw more Vermine to the place than they destroy; so these raise more Controversies than they can decide, and start more Difficulties than they can assoil. Whenever I see a Knot of these Disputants together, it puts me in mind of a Story of a Company of Apes that had gotten a Gloe-worm amongst them, upon which they heaped Sticks and other little combustible Matter, and laying their Heads together, blew with all their Might, as hoping to make some strange Improvement of that little shining Particle: But when they have done all they can, are neither able to increase the Light, nor much less to warm themselves by it."-Dr. J. Goodman.

"It would seem to be a just principle that a preacher should never go out of his way to find controversial

matter, nor go out of his way to avoid it. He who continually shrinks from conflict should stir himself up to faithfulness; he who is by nature belligerent should cultivate forbearance and courtesy. When the text or topic naturally leads us to remark upon some matter of controversy, we should not avoid it, save in exceptional cases, because esteemed Christians are present who differ with us on that point. We should, of course, be mainly occupied with the advocacy of positive truth: but the idea that a man can always 'talk about what he himself believes, and let other people's opinions alone,' is impracticable, if it were not improper. In many cases we cannot clearly define truth, save by contrasting it with error. And since errors held and taught by good men are only the more likely to be hurtful to others, we are surely not less bound to refute them in such cases than when advocated by bad men. Paul employs terms of terrible severity, as his-Master had done, in speaking of some who taught utterly ruinous error from bad motives. Paul also withstood to the face all the brethren, his beloved but now erring fellow-apostle, using against him hard arguments, but soft words. We, who are so liable to err in judgment, ought to be very slow to impugn the motives of those whom we believe to be lovers of Jesus. While faithfully and earnestly opposing error, even as held by Christian brethren, let us avoid needlessly wounding the cause of our common Christianity."—Dr. Broadus.

"Ministers should avoid as much as may be what will occasion disputes, and would do well to insist on the great and practical points of religion, about which there can be no dispute; for even disputes about great and necessary truths draw off the mind from the main design of Christianity, and eat out the vitals of religion."
—Henry.

"The excellence of popular teaching consists in a great degree in silently anticipating objections, and blending in the general strain and spirit of the discourse the matter of solid answers and refutations."—Dr. Skinner.

"If we will be contending, let us contend like the olive and the vine, who shall produce best and most fruit; not like the aspen and the elm, which shall make most noise in the wind."—Jeremy Taylor.

REBUKE OF SIN.

"Every part of the duty of the minister of religion is more easy to maintain in vigour than the spirit he needs as the reprover of sin and the guardian of virtue. It is easy to teach the articles of belief, and easy to illustrate the branches of Christian ethics; it is easy to proclaim the Divine mercy, and easy to meet and assuage the fears and the sorrows of the feeble and afflicted. But to keep in full activity the power of rebuke demands qualities of a rare sort. It is utterly fruitless to turn from side to side in search of substitutes for these qualities. . . . To speak efficaciously of the holiness and justice of Almighty God, and of its future consequences; to speak in modesty, tenderness. and power of the approaching doom of the impenitent. is a matter that must be left to those whose spirits have had much communion with the dread Majesty on high. As the punishment of sin springs. by an ineffable harmony, from the first principles of the Divine nature, and infringes not at all upon benevolence, so must he who would rightly speak of that

punishment have attained to a more intimate perception of the union of holiness and love than language can convey, or than can be made the subject of communication between man and man. This knowledge belongs to the inner circle of the soul; it is a sense or emotion of the immortal essence, conveyed to the spirit by the Father of spirits: and only conveyed, in any considerable degree, where much meditation, and prayer, and abstraction from earthly passions open the way to its reception and entertainment. All other elements of devotional sentiment may lodge in the heart sooner than this. Hence it is that on this point, more conspicuously than on any other, ordinary teachers are at fault; and not a few, honest to themselves, and abhorrent of pretension or artifice, avoid almost entirely a subject on which they feel themselves to be unprepared to speak with seriousness and energy."—Isaac Taylor.

"You must warn the unruly, but remember that only public offences meet with public rebuke. Avoid preaching at people. It is a clumsy and ungracious mode of saving ourselves the unpleasant duty of individual admonition."—S. D. Waddy, D.D.

"No man was ever scolded out of his sin. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear, perhaps, to be stroked, though he will growl under this operation; but if you touch him roughly, he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks that he is skilfully searching the hearts of others when he is

only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace. that he may shine the more in his own eyes by comparison. When he has performed this notable task, he wonders that they are not converted; he has 'given it them;' and if they do not tremble, and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost for ever. But a man that loves me, if he sees me in an error, he will pity me, and endeavour calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not. therefore, easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand."—Evangelical Magazine.

"A denunciatory or censorious spirit is hostile to the spirit of the Gospel. It is an encroachment on the prerogative of the only Judge of the heart and conscience; it blinds the mind to moral distinctions, and prevents the discernment between matters unessential and those vitally important; and it leads us to forget our own accountableness, and to overlook our own faults in our zeal to denounce those of others."—

Hodge.

"When the affections of a father mingle with the admonitions of a minister, it is to be hoped men may at once melt and mend; but to lash like an enemy or an executioner will provoke and render obstinate. To expose to open shame is but the way to render shameless."—Henry.

"As vehemently as your faith commands you, 'declare unto Jacob his transgression, and to Israel his sin,' but never raise the least fold of the pavilion in which the transgressions of the age hide their iniquities, even though they have reared it in the sight of all Israel upon the terrace of their palace. In other words, to the most public scandals it is not permissible to add the publicity of the pulpit. Your right is not to accuse the sinner, but to lead him to accuse himself in the secrecy of his conscience."—Coquerel.

BELIEVING AND SPEAKING.

"To exert real power over men's minds and hearts, what you speak must be not only true, but true to you. No stereotyped orthodoxy, no simulated fervours, however close or clever the imitation, will achieve the magic effects of reality. The preacher may reproduce verbatim the language of the wise and good, copy to the letter the phraseology in which religious thought and feeling have been often couched, but so long as they are but the echo of other men's experience, and not the expression of his own, the profoundest truths will fall ineffectively from his lips. There will be an unnaturalness and unreality in the very tone and manner in which he utters them. The words that once, spoken by true and living men, had life and power in them, spoken by him will be spiritless, lifeless, The rod is not in the magician's hand, and it will not conjure. In other great arts there is, we know, a strange power which genius and originality confer on their possessor, and which no mere intellectual discipline can communicate. The poet is born, not made; and by no literary culture, however elaborate, can the man of mere cleverness, closely as he may

echo the poet's style and manner, gain that nameless power to move, and thrill, and captivate the hearts of men—that secret charm of thoughts that breathe and words that burn, which we recognize in him on whom the true poetic spirit rests. So in that far higher region of thought and feeling with which the preacher of Divine truth is conversant, there is a power of reality, an influence over men's minds and hearts. possessed by the man on whom a nobler and loftier than the inspiration of genius rests, and whose own soul is in daily communion with the heavens, which no mere intellectual discipline can emulate. Bring your own spirit to the fount of inspiration, live in habitual communion with the infinite Truth and Life. and the words you speak to men, whether rude or refined, will possess a charm, a force, a power to touch their hearts and mould their secret souls, which no words of eloquent conventionality can ever attain. There will be an intuitive recognition of the Divine fire which has touched your lips. Without this, the shape, and semblance, and colour of truth may be displayed, but it will be as a waxen imitation of the lilies of the field: the Divine aroma will not be there. The movement and play of vital thought and feeling may be simulated, but it will be but a mimicry after all the galvanizing of dead thought, not the free and spontaneous power and grace of living truth."—Dr. Caird.

PREACHING FRAME.

"The truth, but especially truth of the holiest and profoundest order, really and tenaciously held and felt, will almost invariably make a man eloquent. While, if a man be false in himself—I do not mean immorally so—but if he be speaking, it may be against time, with no very clear perception of the matter in hand, especially with no profound convictions about the truth, and above all, with no strong controlling love and direct interest in men, their interests, their souls, their affections; in this state of falseness he will almost invariably become verbose, or, worse, over-ornamented—his words will have a steely glitter; he will refine and become critical, and degenerate into inflation and bombast."—Rev. E. P. Hood.

"After all, the great essential requisite to devoted preaching is a devoted heart. A strong religious sentiment, leading to a fervent zeal for the good of other men, is better than all rules of art; it will give the preacher a courage which no science or practice could impart, and open his lips boldly when the fear of man would keep them closed. Art may fail him, and all his treasures of knowledge desert him; but if his heart be warm with love, he will 'speak right on,' aiming at the heart, and reaching the heart, and satisfied to accomplish the great purpose, whether he be thought to do it tastefully or not."—Prof. Ware.

"It is not mere words which turn men; it is the heart mounting uncalled into the expression of the features; it is the eye illuminated by reason—the look beaming with goodness; it is the tone of the voice, that instrument of the soul, which changes quality with such amazing facility, and gives out, in the soft, the tender, the tremulous, the firm, every shade of emotion and character."—Bushnell.

"Eloquence is not a trick of words. It is the

utterance of great truths, so clearly discerned, so deeply felt, so bright and burning, that they cannot be confined; and of this eloquence there is but one fount, and that is inward life, force of thought, force of feeling."—Channing.

"Indeed, Elocution or Rhetorick is a dead and insipid piece, unless it come from and with a heart full of the sense and conviction of what the tongue expresseth, and then, and not till then, Elocution hath its life and energy."—Sir M. Hale.

"Apply yourself to your work with pious delight, not as a toil or task, which you wish were done and ended, but as a matter of inward pleasure to your own soul. Enter the pulpit with the solemnity of holy joy that you have an opportunity to speak for the honour of God and the salvation of men, Then you will not preach or pray with sloth or laziness, with coldness or indifference. We do not use to be slothful or indifferent in the pursuit of our joys, or the relish of our chosen pleasures. Stir up yourself to the work with sacred vigour, that the assembly may feel what you speak; but if you deliver the most solemn and lively compositions like a man that is half asleep, it will be no wonder if your hearers slumber.

"Endeavour to get your heart into a temper of Divine love, zealous for the laws of God, affected with the grace of Christ, and compassionate for the souls of men. With this temper engage in public work. Let your frame and spirit be holy with regard to your own inward devotion, near to God, and delighting in Him; and let it be zealous for the name of Christ, and the increase of His kingdom. Oh, pity perishing sinners, when you are sent to invite them to be reconciled to

God! Let not self be the subject or the end of your preaching, but Christ and the salvation of souls.

"Go into the public assembly with a design, if God please, to strike and persuade some souls there to repentance, faith, holiness, and salvation. Go to open blind eyes, to unstop deaf ears, to make the lame walk, to make the foolish wise, to raise those that are dead in trespasses and sins to a heavenly and Divine life, and to bring guilty rebels to return to the love and obedience of their Maker, by Jesus Christ, the great Reconciler, that they may be pardoned and saved. Go to diffuse the savour of the name of Christ and His Gospel through a whole assembly, and to allure souls to partake of grace and glory.

"Go forth in the strength of Christ; for these glorious effects are above your own strength, and transcend all the powers of the brightest preachers. 'Be strong in the grace which is in Christ Jesus.' Go with a design to work wonders of salvation on sinful creatures, but in the strength of Jesus, Who hath all power, and is with His ministers to the end of the world. Pray earnestly for the promised aids of the Spirit; and plead with God, Who hath sent you forth in the service of the Gospel of His Son, that you may not return empty, but bring in a fair harvest of converts to heaven."—Dr. Watts.

"Though high powers of vivid representation are wanting to any preacher, this is no reason why he should be dull and cold. The most careless hearers know too well the weight of our business to be satisfied when we aim no strokes at the heart. The keen sting of conscience they dread, but the thrill of emotion they certainly prefer to the listlessness of

indifference. The love of excitement is instinctive and universal. Suppose that you lack what, indeed, few possess, the power of taking the heart by assault, yet you must awaken feeling, especially in the close of your discourse, or you come utterly short of the great end of preaching. A frigid temperament is no excuse in this case. Whose fault is it that his heart is cold who speaks on a subject which fills heaven with emotion? He has proved a great doctrine of the Gospel to be true, perhaps by clear argument. What then? Shall that doctrine be left on the same footing with a mathematical axiom? Shall the hearers rest in mere assent to its truth, when its truth is the very thing that cuts them off from hope and heaven? Look on an assembly of immortal beings, sinking down to death, under an accumulation of unpardoned guilt; think of the unspeakable love and agonies which procured for them forgiveness; anticipate your meeting with these same hearers at the judgment, and the certainty that each one of them who dies impenitent will be an eternal outcast from God; and then, if you feel no stirrings of a mighty emotion in your own bosom, where is your compassion for dying men? Where is your love to Christ? Talk not of a piety that can offer apology for such a state of heart; mourn for it rather as your sin. Go to God with that heart, before you bring it to the pulpit, and beg Him to make it what the heart of a minister should be. Let me say to each—Take care of your heart; shun, with unwavering vigilance, whatever tends to deaden your Christian affections; fix your eye on the great ends of preaching; cultivate a deep sense of your dependence on God; and then, in humble reliance on His grace,

you will speak 'in demonstration of the Spirit, and with power.'"—Porter.

"Better be cold than affect to feel. In truth, nothing is so cold as an assumed noisy enthusiasm. Its best emblem is the northern blast of winter, which freezes as it roars."—Dr. Channing.

"It is one thing to make an idea clear, and another to make it affecting. If the affection be well conveyed, it will work its effect without any clear idea; often without any idea at all of the thing which has given rise to it."—Burke.

PERSONAL EXPERIENCE.

"It will have a very happy influence on the minds of hearers to speak what you have learned from your own experience, though there is no need that you should tell them publicly it is your own. As face answers to face in the glass, so the heart of one man answers to another; and the workings of the different principles of flesh and spirit, corrupt nature and renewing grace, have a great deal of resemblance in the heart of different persons who have passed through Instruction drawn from just and solid experience will animate and encourage the young Christian that begins to shake off the slavery of sin, and to set his face toward heaven; this will make it appear that religion is no impracticable thing. It will establish and comfort the professors of the Gospel, and excite them with new vigour to proceed in the way of faith and holiness; it will raise a steadfast courage and hope, and will generally obtain a most happy effect upon the souls of the hearers, beyond all that you can say to them from principles of mere reasoning and dry speculation; and especially where you have the concurrent experience of Scripture examples."—Dr. Watts.

"To preach of regeneration, or of faith, when a man has no spiritual understanding of these things, is to talk of the sweetness of honey, when we never tasted of it, or of the excellency of such a country, which we were never in, but know by maps only. If thou knowest the truths of God but by books, by authors only, and thy own heart feeleth not the power of these things, thou art but as the conduit, that letteth out wine or refreshing water to others, but thou thyself tasted not of it; or like the hand that directeth the passenger, but thou thyself standest still."—Anthony Burgess.

EARNESTNESS.

"The very presence of simple earnestness is even in itself a powerful natural instrument to effect that towards which it is directed. Earnestness creates earnestness in others by sympathy; and the more a preacher loses and is lost to himself, the more does he gain his brethren. Nor is it without some logical force also; for what is powerful enough to absorb and possess a preacher, has at least a prima facie claim of attention on the part of his hearer. On the other hand, anything which interferes with this earnestness, or which argues its absence, is still more certain to blunt the force of the most cogent argument conveyed in the most eloquent language.

"On these grounds I would go on to lay down a precept, which is, that preachers should neglect everything whatever besides devotion to their one object,

and earnestness in enforcing it, till they in some good measure attain to these requisites. Talent, logic, learning, words, manner, voice, action, all are required for the perfection of a preacher, but 'one thing is necessary'—an intense perception and appreciation of the end for which he preaches, and that is, to be the minister of some definite spiritual good to those who hear him.

"And here two remarks must be made. is, that, in what I have been saying, I do not mean that a preacher must aim at earnestness, but he must aim at his object, which is to do some spiritual good to his hearers, and which will at once make him earnest. It is said that when a man has to cross an abyss by a narrow plank thrown over it, it is his wisdom not to look at the plank, along which lies his path, but to fix his eyes steadily on the point in the opposite precipice, at which the plank The case is the same in moral matters; no one will become really earnest by aiming directly at earnestness; any one may become earnest by meditating on the motives, and by drinking at the sources of earnestness. We may of course work ourselves up into a pretence. nay, into a paroxysm of earnestness; as we may chafe our cold hands till they are warm. But when we cease chafing, we lose the warmth again; on the contrary, let the sun come out and strike us with his beams, and we need no artificial chafing to be warm. To be determined to be earnest is absolutely fatal to it."—Dr. Newman,

"There are men who unhappily imagine that it is necessary to be fussy in order to be earnest, and who wear a label on which is written in coloured letters, 'This is an earnest man!' When a man is really earnest, he needs no label; he is a living epistle; his whole life is his commendation. The most earnest men whom I have ever known, whether in business or in the ministry, have made their earnestness felt rather than heard."—Dr. Parker.

"And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life, so the Lord knows I am ashamed of every sermon that I preach; when I think what I am, and Who sent me, and how much the salvation and damnation of men is concerned in it, I am ready to tremble lest God should judge me a slighter of His truth and the souls of men, and lest in my best sermons I should be guilty of their blood."—Baxter.

"It is not necessary to suppose that earnestness requires boisterousness—a mistake too commonly made by men who work themselves up into vociferation and actual contortion. Such vehemence, like a violent blast of wind, puts out the languid flame of devotion, when a gentler breeze would fan it to greater intensity."—J. A. James.

"Earnestness—what is it? Let us distinguish the genuine coin from the counterfeit. Real earnestness is an abiding hunger in the soul of the preacher for success in winning and in blessing men's souls; and where it exists it will usually make itself manifest, under whatever disadvantages. But it needs to be guided by judgment, and (I will add) by art, in order to produce the widest and best results. Perspicuity of style, clearness of method, breadth and freedom in selection of subjects, distinctness of elocution, naturalness in action—all these, and many other points, it will be for the really earnest preacher to practise with

incessant care, to render himself acceptable."—Rev. L. H. Wiseman, M.A.

DIRECTNESS.

"Whitefield was a direct preacher. The look of his eye, and the pointing of his finger, while some awful truth of the Bible was uttered, often thrilled through a thousand hearts at once, like a stroke of lightning. Suppose yourself to have been one among a crowded audience, listening to a sermon from him on the omnipresence of God. The subject is a general one; yet its exhibition is such, that the truth comes home to each hearer with a solemn intensity and individuality, from which there is no escape. 'God sees me,' is the one, all-absorbing thought of each mind. As the sermon proceeds, it tears away every covering, and demolishes every refuge of sin. The adulterer. who locked his door, and 'waited for the twilight,' saying, 'No eye shall see me,' trembles when he comes to feel that God was there. The thief, who said, 'Surely the darkness shall cover me,' trembles, when he comes to think of that omniscient eve which beheld the deed of guilt, and to hear that voice which seems to echo from the judgment-seat, 'Can any hide himself in secret, that I shall not see him?' The man who defrauded his neighbour by direct falsehood or skilful deception; the hypocrite, who assumed the mask of religion to further his purposes of iniquity; the votary of avarice, ambition, or sensuality, who supposed that the lurking abominations of his heart were known only to himself; each of these, as the preacher goes on to exhibit an omnipresent, heartsearching God, finds himself stripped of all disguise, and standing naked amid the all-pervading light of truth. Nay, before the sermon is finished, the sound of the last trump sounds in his ears; he is arraigned at the bar of God; the books are opened; the secrets of all hearts are revealed; the righteous are adjudged to everlasting life, and the wicked to everlasting shame and contempt.

"Why is it that, under a sermon skilfully conducted, on this general subject, every hearer who has a conscience feels the hand of the preacher pressing heavily on himself? Just because the subject is one, not of empty speculation, but of awful and universal interest; and because the truth is so exhibited, that every one must feel its adaptation to his own case. This is directness in preaching."—Porter.

"The church is enlarged only by individual conversions. You have to deal with every man's conscience in the sight of God. You have to separate every man; isolate him from the rest; address him individually; search his conscience; persuade him to be reconciled to God."—Rev. F. A. West.

ARRESTING ATTENTION.

"It avails nothing for you to stand up before an assembly, and say, 'Please give me your attention.' They cannot do it. Not one in a thousand has sufficient mental discipline to give you undivided attention, till you arrest it by some power stronger than the sparkling reverie-tide which bears him along so gently as scarcely to awake his consciousness of the fact. High intellectual development and piety on

the part of your hearers do not enable them to give you their attention unless you arrest it. You have no right to complain of their inattention, and it will do no good to scold them about it. It is your own business to arrest them, sweep their reveries away, and insert your theme in their minds and hearts. To do this you must wake them up, stir the sympathies of their souls by all sorts of unanticipated means, with the joyful tidings of sovereign mercy, or the thundering peals of coming retribution."—Rev. W. Taylor.

"A discourse, in order to be fresh to the people, must, in some of its features, be new to them; and in order to be fresh to both preacher and people, it must in some degree be new to both. The preacher should have something new to tell, or, at least, he should have been making progress in the knowledge of his subject since he last spoke on it, so that he may have something to say which will be really in advance of the people's thoughts."—Anon.

"One may sometimes expressly request attention, but such a request, if often repeated, would lose its force, and it is usually best to aim at saying something which will at once interest the hearer's mind. 'What is the best way,' asked a young preacher of an older one, 'to get the attention of the congregation?' 'Give them something to attend to,' was the gruff reply."—Dr. Broadus.

"When he preacheth, he procures attention by all possible art, both by earnestness of speech, it being natural to men to think that where there is much earnestness there is somewhat worth hearing; and by a diligent and busy cast of his eye on his auditors, with letting them know that he observes who marks.

and who not; and with particularizing of his speech now to the younger sort, then to the elder; now to the poor, and now to the rich: 'This is for you, and this is for you.' For particulars ever touch and awake more than generals."—Herbert's Country Parson.

SPIRITUALITY.

"The dispensation of the Lord Jesus Christ is a spiritual dispensation, and can only be understood by a spiritual mind. The highest and best preparation for the study of the truth is an enlightened understanding and a sanctified state of heart. The treasures of the Scriptures will unfold themselves to such a mind, when these treasures shall be locked against very high intellect and, I may add, very high learning. It is quite true that in the Bible we have history—we have what I may designate sacred philosophy—we have beautiful, elevated, stirring, and sublime poetry—we have facts and principles unfolded to our view of the deepest interest, revelations of God which carry us far beyond all mere secular knowledge, and plant us in a spiritual world, surrounding us with bright visions of glory; and it is possible that any of you may give yourselves to the study of the Scriptures in these lights, and yet, at the same time, obtain very little knowledge which will be assisting and helpful to you in the conversion and salvation of men. What I mean may be easily comprehended if you turn to the commentators. You will find many of them very learned and recondite, and interesting in their views; but you will obtain very little assistance from them in your ministry; whilst, if you turn to others, you will find them rich in evangelical sentiments, and they will administer to your own mind great spiritual light and edification. Now what is true with respect to a commentator, is equally true with respect to a preacher. You may fill sermons with matter which may be deemed learned and interesting, but, at the same time, you will not take into these sermons the meaning of the Spirit, unless you yourselves dwell, live, walk, and move in the Spirit of God, and in the Spirit of His Son."—Dr. Dixon.

"Spiritual truth, to be correctly apprehended and effectively taught, requires a certain condition of intellect and feeling, of which he who is not 'spiritually minded' must be destitute. If the minister's soul be neglected—if prayer be restrained—if he seek not seriously to cultivate in himself all that is divine, holy, and Godlike—if his heart and feeling be habitually out of harmony with the themes he handles—the Book of God will not open to him its hidden treasures; his perceptions of truth, however accurate, will want the warmth and colour that belong to them."—Rev. T. Binney.

"It is a living fellowship with a living Saviour, which, transforming us into His image, fits us for being able and successful ministers of the Gospel. Without this, nothing else will avail. Neither orthodoxy, nor learning, nor eloquence, nor power of argument, nor zeal, nor fervour, will accomplish aught without this. It is this that gives power to our words, and persuasiveness to our arguments, making them either as the balm of Gilead to the wounded spirit, or as sharp arrows of the mighty to the conscience of the stouthearted rebel. From them that walk with Him in

holy, happy intercourse, a virtue seems to go forth. a blessed fragrance seems to compass them whithersoever they go. Nearness to Him, intimacy with Him, assimilation to His character—these are the elements of a ministry of power. When we can tell our people, 'We beheld His glory, and therefore we speak of it; it is not from report we speak, but we have seen the King in His beauty '-how lofty the position we occupy! Our power in drawing men to Christ springs chiefly from the fulness of our personal joy in Him, and the nearness of our personal communion with Him. The countenance that reflects most of Christ, and shines most with His love and grace, is most fitted to attract the gaze of a careless, giddy world, and win their restless souls from the fascinations of creature-love and creature-beauty. A ministry of power must be the fruit of a holy, peaceful, loving intimacy with the Lord."-Words to Winners of Souls.

"See to it that there be a foundation of sincere piety laid in yourselves, or else there is but little prospect of your being useful or acceptable to others. Be therefore firmly resolved to devote yourself to God; and do it thoroughly. Keep up a strict course of walking with God. Be constant, diligent, and lively in secret prayer. Maintain an habitual sense of the Divine Presence. Be much in the exercise of ejaculatory devotion; so will you learn to speak out of the fulness of the heart. Seize every opportunity of increasing in piety."—Doddridge.

"Growth in grace manifests itself by a simplicity—that is, a greater naturalness of character. There will be more usefulness, and less noise; more tenderness of conscience, and less scrupulosity; there will be more

peace, more humility. When the full corn is in the ear, it bends down, because it is full."—Cecil.

DEVOTION.

"The man must be absolutely absorbed; his ministry must be a whole burnt-offering. Kindled by a heavensent flame into a perfect consecration, ministerial vearnings and ministerial hopes must haunt him like a passion, haunt his pillow and his path alike. No room must be left in intellect or imagination for anv rival enthusiasm. The overmastering love of Christ must work in you and work with you its own blessed will-must have you completely in its power. You must be simply the intelligent and willing organ of that constraining love. No paltry personal ambition or anxiety must be able to find foothold in your heart. The question, 'Shall I achieve distinction as a pulpit orator, and find myself in great request outside my own special sphere?' or, 'Shall I win a wide and lasting reputation as an administrator or a writer?' must be at once and decisively bid away, with a 'Get thee behind me. Satan.' You will not win the less of any popularity or distinction worth the having, or that will be any help to you in winning souls—any which will be authenticated by Christ's 'Well done,' in short, which would not be to you an impediment and a snare. As a man does not die a moment the sooner for being ready for death at any moment, so no minister of Christ will miss a gleam of genuine popularity or of worthy distinction, because the thought of popularity or distinction finds no more admission into study or pulpit than into the closet of private prayer. And yet there

is a popularity which you all must crave, must covet earnestly, must even pray for night and day; a popularity which is not the monopoly of genius or of oratory—the popularity of John the Baptist, of whom the Master said, 'The kingdom of God is preached, and every man presseth into it;'—the popularity of the Master Himself, of Whom it is recorded, 'The common people heard Him gladly;' a popularity which outlasts this mortal life, and this world's mouldering history; a popularity whose ovation is reserved for the celestial city, where an abundant entrance will be administered by gladdened hosts of the redeemed."—Rev. B. Gregory.

SELF-SEEKING.

"How little must the presence of God be felt in that place where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on the one side, and of admiration on the other! And surely it were a sight to make angels weep, when a weak and vapouring mortal, surrounded by his fellow-sinners, and hastening to the grave and the judgment along with them, finds it a dearer object to his bosom to regale his hearers by the exhibition of himself, than to do in plain earnest the work of his Master, and urge on the business of repentance and faith, by the impressive simplicity of the Gospel."—
Chalmers.

"Would you know the difference, then, between the pulpit declaimer and the pulpit orator? It is this: the former preaches for himself, the latter for God. One seeks the applause of his hearers, the other their

salvation. One displays before them the arts of a fine speaker; the other assails them with the lightning and thunder of truth. One amuses the fancy; the other agitates the conscience, forces open the eyes of the mind, and storms the citadel of the heart."—

Porter.

"The real orator should have truth alone in view; he should forget himself in presence of the truth, and let it alone appear; and this happens naturally, spontaneously, whenever he is profoundly impressed by it, and identifies himself with it, heart and mind. Then he grows like it, great, mighty, and dazzling. It is no longer he who lives; it is the truth which lives and acts in him; his language is truly inspired; the man vanishes in the presence of the Almighty Who manifests Himself by His organ; and this is the speaker's noblest, truest glory. Then are wrought the miracles of eloquence which turn men's wills and change their souls."—Bautain.

"How scathing is our Lord's denunciation of the hireling, who runs away in selfish alarm when his protection is most needed! Why does the hireling flee? Why, but 'because he is an hireling, and careth not for the sheep'? Behold the secret of his cowardice: he does not care for the sheep; and so, although he will do ordinary duty for the sake of his pay, he will incur no risks, he will face no dangers, which were not in the contract. In the name of that Good Shepherd, who gave His life for the sheep, I implore you, cultivate a genuine, sympathetic, loving concern for the welfare of your charge."—Rev. L. H. Wiseman, M.A.

APPROVAL OF MEN.

"The fear of a conflict with the spirit of the time, of losing a good name, and of that pining and withered appearance, which it seems must come when one is not raised and borne up by the recognition of his fellow-men, must stifle again the germs of faith. Only that mind can believe heartily which is fixedly intent on gaining the Divine approbation, and troubles itself not at all concerning the praise and blame of the ungodly multitude. The desire to receive honour from men is very deeply seated in our theology; and not to break with the spirit of the age, but to mediate with it, is one of its most pressing cares. This is the worm that eats at its root, the curse that weighs it down."—

Hengstenberg.

"A flatterer maketh it his greatest care to please men; he seeketh their favour, he feareth to displease, and dareth not openly that that will be evil taken. When he seeth a thief, he runneth with him, and is partaker with the adulterers; he seweth pillows under the arms of sinners. Whoever saith, Nay, his nay is ready; and if any say, Yea, he is ready to say yea. He changeth often as the weathercock. He dareth not strive against the stream. His heart is at the will of others. He seeketh some gain, he seeketh his own glory, and not the glory of God. They which are such are called in the Scripture 'hirelings,' 'dumb dogs that cannot bark.' They deny God, betray His truth, and deceive the people. They lock up the truth in lies. Of such the Spirit of God saith, 'Woe unto them that have a double heart, and to wicked lips."-Bishop Jewell.

"If thou hast not the favour of men, be not grieved at it; but take this to heart, that thou dost not behave thyself so warily and circumspectly as it becometh the servant of God, and a devout religious man."—Kempis.

"The kindness of the world is far more formidable than its enmity. Many, who would have been ready to stem the torrent of its opposition, have yielded with compromising indulgence to its paralysing kindness."—Rev. C. Bridges.

"O ye ministers of Christ, among high and low, let us not complain of the little fruit of our labours, till we have first complained of our own too great love of the praise of men."—Krummacher.

"A rush for your praise or dispraise; only receive Jesus Christ, and esteem highly of Him, and it is enough."—Leighton.

BOLDNESS.

"So long as the modesty and meekness of the Christian temper are preserved, what is so becoming to the public advocate of religion as the very highest tone of confidence and fervour? If other men are entangled in endless surmises, or are deluded by futile theories, he knows on what ground his faith rests; he knows Whom he serves; his calculations are formed upon a clear foresight of futurity. Of whom should the well-instructed advocate of the Gospel be afraid? He has the highest truths in his possession; and is hastening on, with all around him, coadjutors and opponents, to the hour which shall well vindicate the part he has chosen, and worthily conclude the course he has run!

It is especially the want of a fearless and aggressive energy on the part of the champions of truth which emboldens infidelity, staggers the wavering, and leaves the ground open to the wantonness and the impudence of visionaries. How great a revolution in favour of Christianity might, under the conduct of the Divine Spirit, be now effected by the intrepidity of even a few minds whose courage, firm as that of the apostles, should be sustained by piety and wisdom like theirs!"—Isaac Taulor.

"A preacher should not be arrogant and presumptuous, neither should he be crest-fallen and craven. He who is the *instructor* of his audience should not appear before them in a crouching posture. No; he should stand up like a man, and speak like a man, and let it be known that he is a man, yea, more than a man—a preacher. Then will his words come with authority. Then will his hearers look up to him. But no preacher will speak with that confidence which is neither too great nor too small, but just right, unless he have the mastery of his subject."—E. A. Park.

"When at the last day we shall live again, we shall blush for shame, and say to ourselves, 'Fie on thee, in that thou hast not been more courageous, bold and strong to believe in Christ, and to endure all manner of adversities, crosses, and persecution, seeing His glory is so great. If I were now in the world I would not stick to suffer ten thousand times more."—Luther.

"No doubt the first thing towards pulpit efficiency is to get rid of your fears—only get rid of them legitimately, not by impudence, not by mere boldness, but by sound-hearted piousness, by true knowledge, by reliance, not upon your method, but your truth; espe-

cially by ability to say, 'Lord, I have done all I can, and now I leave the result to Thee.' "—Rev. E. P. Hood.

"I have had to say to myself: Don't have the temerity to enter the pulpit without having first done all in your power to prepare yourself for the delivery of something important, and worth being heard. Don't be over-anxious about yourself-your reputation as a speaker, a grammarian, a theologian, &c. Be as accurate as you can in all respects, but don't tie yourself up to such exactitude of words as will hang you in the pulpit; keep at liberty for adaptive thought and expression when the people are before you in the house of God. Be so engrossed with your theme, the people, and the God you serve, as to forget yourself. Never think about who it is that is speaking, or what people will think of him. Lose sight of yourself; or if self come into view, banish it instantly. Have you got God's own truth to deliver? If you have, be bold; deliver it with confidence, and fear no one's frown. Do you shrink from facing so many persons together? Consider, you would speak with freedom to any one of them singly; then why be afraid to address all collec-Do God's work, and leave all things that generate bondage; only see that your own heart and life be right with God."—Anon.

"To the end the Word of the Lord may be handled according to the worthiness thereof, two things principally are by us to be taken heed of; the one, that we be not weakened nor feebled by fear; the other, that out of the Gospel we reap no jot or piece of praise unto ourselves. For the Gospel and the Word of God, except it be stiffly and manfully upholden and maintained,

neither will seem the Gospel nor the Word of God. For error is fearful, base, and quaking; it feareth all things; it dreadeth all things; it dreadeth sight and light; but the truth, and the truth of the Gospel of Jesus Christ, never abaseth itself, never flattereth any, dissembleth nothing, feigneth nothing, is unfearful, free, bold to show her face, and high. Wherefore, as long as we speak the truth, let not the force or authority of any man make us afraid."—Bishop Jewell.

"Nothing can more peculiarly unqualify a man for the office of a preacher of the Gospel than fear; for it makes him unable to look a bold sinner in the face, to assert a disgusted truth, or to own his commission, when power and interest shall frown him into silence and mean compliance."—South.

AUTHORITY.

"Preach the Word authoritatively. An excellent minister, in once giving a weighty charge, was bold enough to say, 'Preach the Word dogmatically.' I should not scruple, properly interpreted, to say, Preach the Word dogmatically. Preach the Word with authority. Announce it. You need not take the trouble to prove it. It is proved already; it carries its own evidence, and has the stamp and sign of truth upon it; so that a Christian minister would betray his trust, if he manifested any misgiving in the pulpit about the truth. Preach it, I do not mean to say, preach the Word with the authority with which office invests you. That is not my meaning now. I do not mean to say, preach the

Word with an air of assured superiority to your people. I do not mean to say, preach the Word with a mixture of scholastic pedantry—that is shockingly out of place in the pulpit. Preach the Word with the authority which a personal conviction of its truth. its necessity, its value, its power, will warrant. Do not so far flatter the shallow advocates of foul and immoral and licentious and superficial infidelity as to be often entering the lists with it in the pulpit. You have something better to do in the pulpit than that. If you can succeed in any given instance in ripping up its sophistries, and exposing it to the merited indignation of intelligent and cultivated men, you will render a service; but you may content yourself often with giving a sidelong blow, so to speak, rather than treat it as though it were worthy of a regular siege and campaign. Preach the Word with authority.

"You will find that the authoritative preaching of the Word will become easy and natural very much in proportion to the experience which you have of its truth. And if from a conscious experience of the power of the truth you can conjoin the preacher and the witness, you will preach authoritatively without seeming to do it."—Rev. J. Lomas.

"It is assumed, in every step the hearer takes to-wards the house of God, that the preacher is to address him in the name and by the authority of Christ. It is due to his hearers that the preacher demean himself as the servant of Christ; that he exhibit to them, not advice, but authority; not opinions, but decisions; not the words which man's wisdom teacheth, but the word of the Lord."—A. M. Colton.

LEVITY.

"Let your conversation be grave, manly, and venerable. Remember your station in the church, that you sink not into levity and vain trifling; that you indulge not any ridiculous humours or childish follies below the dignity of your character. Keep up the honour of your office among men by a remarkable sanctity of manners, by a decent and manly deportment. Remember that our station does not permit any of us to set up for a buffoon; nor will it be any glory to us to excel in farce and comedy. Let others obtain the honour of being good jesters, and of having it in their power to spread a laugh round the company when they please; but let it be our ambition to act on the stage of life as men who are devoted to the service of the God of heaven, to the real benefit of mankind on earth, and to their eternal interest."-Dr. Watts.

"Truth is a grave matter, and can owe little ultimately to the services of a buffoon. It loses half its dignity, if often presented in association with the ridiculous. Those who find their chief pleasure in broad farce are rarely capable of a due exercise of earnest and reverential feeling. All truly healthful men, in the spiritual as in the natural sense, know how to enjoy their laugh. But your great laughers are generally slow workers. Our proper business here is not to grin nor to whine, but to be men."—Dr. Robert Vaughan.

"Lightness of manner is always generated by lightness of mind. He who adopts it in the desk has forgotten that his discourse is professedly derived from the Bible, employed about God, and directed to eternity."—Dwight.

"In all your more private and ordinary intercourse with your friends and people, be serious. Cultivate, with deepening solicitude, spirituality of mind. Never forget that you have to do with the things of the Spirit, and that nothing can be more obstructive to usefulness, nothing more detrimental to character, than trifling. Remember the designation which the Apostle gives of a minister—'a man of God.' Remember that is your designation—'a man of God.' Do not be story-telling, merry-making, laughter-loving ministers of the Gospel. Be examples to the flock. Take care that your lives are an illustration of your preaching. Let your preaching delineate your lives."—Rev. J. Farrar.

CHEERFULNESS.

"Those Christians are under a mistake who suppose that despondency is favourable to piety. Happiness is one of the elements of life. Hope and joy are twin daughters of piety, and cannot without violence and injury be separated from their parent. To rejoice is as much a duty as it is a privilege."—Professor Hodge.

"Our songs and psalms sorely vex and grieve the devil, whereas our passions and impatiences, our complainings and cryings, our 'Alas!' or 'Woe is me!' please him well, so that he laughs in his fist."—Luther.

"A preacher has no right to go about the work of preaching the Gospel complainingly, or like a driven slave. He should make it his delight and constant joy."—Kidder.

"Amiable cheerfulness, connected with watchfulness

and sobriety, is the best estate, and more adapted to do good, especially to others."—Rev. J. Rogers.

"Special reasons may be assigned why a Christian minister should mix cheerfulness with religious gravity: his personal happiness, in the discharge of his high duties, depends upon it; the comfort and cheerfulness of his people greatly depend upon him, as he generally gives a tone to the feelings of his flock; and he has abundant cause to rejoice, both as a Christian and as a minister. As a Christian he has peace with God; his heart is renewed by Divine grace; and he has a good hope of eternal life: and as a minister, he is engaged in the cause of God and truth. Then let him put on a cheerful countenance."—Rev. J. Edmondson. M.A.

COURTESY.

"Can I be wrong in saying that a Christian preacher should be the highest style of gentleman? Not one of those polished hypocrites, fashioned by the tailor, dancing-master, and hairdresser, who usurp the name; covering coldness of heart with pretences of friendship; flattering to cajole; bowing where they feel no respect, and promising service while they intend to abandon, circumvent, and destroy. But a gentleman in the true sense of that honourable term, firm in high principle and dignified by integrity; frank without bluntness, kind without flattery, gentle without weakness, exact without formality, charitable without show; free from affectation, egotism, or impertinence; ever mindful of his neighbour's feelings, tolerant of his infirmities, and patient with his mistakes; never intrusive, nor yet

bashful, tempering his speech to the occasion, ready to give place to the older, the wiser, the stranger, and the more feeble; yielding scrupulous respect to authority, not ashamed of allegiance to God, and serving his fellow-men for God's sake. We need no silken deceits. no fashionable airs, no flattering obsequiousness. if we be humble as we ought to be; if we walk as followers of the meek, mild, and merciful Jesus, and learn, as good scholars, from the Holy Spirit of concord and order, we must manifest a real deference, a sweet respect, a kind consideration and a gracious manner toward all with whom we have to do. If we address men as sinners, it will not be in harsh or repulsive language. If we rebuke, it will be in the name of God, before Whom we tremble. If we denounce licentiousness, it will be in no gross terms, but with a delicacy shrinking from the shame duty requires us to discover. If we foretell the miseries of the lost, it will be with a pious terror, and an earnest desire to avert them from our hearers. If we be in controversy (though it is far better to refute error by teaching truth), our opponent, however we handle his argument, should receive from us the respect due to a man. Mere abuse always gives him a moral advantage in the sympathies of the people, and supercilious airs of anticipated triumph disgust by their vanity. Railing makes a blackguard mouth; and he who calls ill names in the pulpit or out of it, dares to say of his fellow-sinner what Michael the archangel dared not of the devil himself. There is nothing so strong as a fair argument in meek lips."—Dr. Bethune.

SECTION VII. USEFULNESS AND SUCCESS.

USEFULNESS.

"WE have sinned in not entertaining that edge of spirit in ministerial duties which we found at the first entry to the ministry. Great neglect of reading and other preparation; or preparation merely literal and bookish, making an idol of a book, which hindereth communion with God; or presuming on by-gone assistance, and praying little. Trusting to gifts, parts. and pains taken for preparation, whereby God is provoked to blast good matter, well ordered and worded. Careless in employing Christ, and drawing virtue out of Him, for enabling us to preach in the Spirit and in power. In praying for assistance, we pray more for assistance to the messenger than to the message which we carry, not caring what become of the Word, if we be with some measure of assistance carried on in the duty. Neglect of prayer after the Word is preached. that it may receive the first and latter rain, and that the Lord would put in the hearts of His people what we speak to them in His name. Exceeding great neglect and unskilfulness in setting forth the excellences of Jesus Christ and the new covenant, which ought to be the great subject of a minister's study and

preaching. Speaking of Christ more by hearsay than from knowledge and experience, or any real impression of Him upon the heart. Want of sobriety in preaching the Gospel; not savouring anything but what is new; so that the substantials of religion bear but little bulk. Preaching of Christ, not that the people may know Him, but that they may think we know much of Him. preaching with bowels of compassion to them that are in hazard to perish. Preaching against public sins neither in such a way nor for such an end as we ought, for the gaining of souls and drawing them out of their sins, but rather because it is our concernment to say something of these Not studying to know the particular condition of the souls of the people, that we may speak to them accordingly. Not carefully choosing what may be most profitable and edifying, and want of wisdom in application to the several conditions of souls; not so careful to bring home the point by application as to find out the doctrine. Choosing texts whereon we have something to say, rather than suiting to the condition of souls and times; and frequent preaching of the same things, that we may not be put to the pains of new study."-Church of Scotland-Humble Confession of Sins, 1651.

"If we were asked what were the two great human ends to pulpit power, we should say, Self-Possession and Self-Abandonment; and the two are perfectly compatible; and in the pulpit the one is never powerful without the other. Knowledge, Belief, Preparation, these give self-possession; Earnestness and Unconsciousness, these give self-abandonment. The first without the last may make a preacher like a strong pillar, covered with runes and hieroglyphics; and the last without the first may make a mere fanatic, with

a torrent of speech, plunged lawlessly and disgracefully abroad. The two in combination in a noble man and teacher become sublime."—Rev. E. P. Hood.

"Are you desirous of fixing the attention of your hearers strongly on their everlasting concerns? No peculiar refinement of thought, no subtlety of reasoning, much less the pompous exaggerations of secular eloquence, are wanted for that purpose; you have only to imbibe deeply the mind of Christ, to let His doctrine enlighten, His love inspire your heart; and your situation, in comparison of other speakers, will resemble that of the angel of the Apocalypse, who was seen standing in the sun."—Robert Hall.

"Our fathers expected to see men awakened and converted under their sermons, and the expectation led to an adaptation of their discourses to this end. A sermon that had not some visible effect was never satisfactory, whatever might be the hope of its future results. It was usual with them to end the discourse with a home-directed and overwhelming application, and often to follow it immediately with exercises of prayer, that they might gather up the shaken fruit upon the spot. Hence revivals flamed along their extensive circuits. They were workmen, and workmen that needed not to be ashamed."—Rev. A. Stevens.

"One soul a sermon! let every minister ponder the wealth! What a solemn gladdening wages to take! One soul a sermon! What a renovated church that would mean; a hundred renewed souls added year by year to the church! One soul a sermon! With what energy would the minister, whose wages were this, throw himself into each fresh week's work; what light would dwell in his eye; what ardour for work would glow

in his heart, as he felt 'to live is Christ'! One soul a sermon! What healthful, lively activity would begin to prevail in the churches! What irresistible force would begin to mark the march of the army of the Cross! One soul a sermon! Is this too much for a minister of Christ to ask? Is this too much for God to give?"—Rev. P. C. Barker, M.A.

"With a religion so argumentative as ours, it may be easy to gather out of it a feast for the human understanding. With a religion so magnificent as ours, it may be easy to gather out of it a feast for the imagination. But with a religion so humbling, and so strict, and so spiritual, it is not easy to mortify the pride, or to quell the strong enmity of nature; or to arrest the currency of the affections; or to turn the constitutional habits; or to pour a new complexion over the moral history; or to stem the domineering influence of things seen and things sensible; or to invest faith with a practical supremacy. It is here that man feels himself treading upon the limit of his helplessness. It is here that there must be the putting forth of a peculiar agency; an agency which, withheld from the exercise of loftiest talent, is often brought down on an impressed audience through the humblest of all instruments, with the demonstration of the Spirit and with power."—Chalmers.

"Let a minister entertain his hearers with the sublimest doctrines of Christianity; let him also declaim against sin, and exhort them to their various duties, in the most earnest and pathetic manner; and let all be adorned with the finest beauties of wit and eloquence; yet, after all, if his sermons are not so contrived and framed as, at the same time, to inform the ignorant how they may obtain an interest in the Gospel salvation for themselves, and what means and methods God has appointed for that purpose, what will it profit them? No more than a parcel of shreds of cloth, of various dyes, though they were of the finest thread and liveliest colours, would serve the purpose of a man who wants a handsome garment. Whereas, a sermon that informs the ignorant sinner, not only of the necessity of conversion, but also how that happy change may certainly be effected in his own soul, may not unfitly be compared, in respect to its usefulness, to a complete garment made all of a piece, well fitted to the shape of him that wants it, and which he may therefore put on and wear with honour and with pleasure."—Professor Franck.

SAVING SOULS.

"There is no rigid and uniform type to which the spiritual life in its origin and development should be compelled to conform. It cannot matter how a man comes to Christ, if only he comes. Any motive that brings men to Christ is a legitimate motive. Do not permit yourself to be fettered in your preaching by the formal conception of an exact succession of experiences through which every one that forsakes sin and lives for God must necessarily pass. John Bunyan made Christian flee from the city of Destruction in great terror, and carrying a heavy burden, The poor pilgrim sank deep in the Slough of Despond; was frightened almost out of his life under the awful rocks and flames of Mount Sinai; carried his dreadful load on his weary shoulders long after he had passed through the Wicket

Gate, and even after he had been shown the wonders and mysteries of the Interpreter's house. But when Christiana and her children started on their pilgrimage, Christiana had very little terror, and the children had no terror at all. The boys cried before setting out, but it was only because they had not gone with their father, and now they wanted to follow him. Not one of them sank into the Slough; not one of them had a load to carry; and neither the cliffs nor the fires of Sinai alarmed them. John Bunyan was much wiser than those good men who cannot believe that little children are in the right way at all unless they can tell the story of how for a time they were almost crushed with the sense of guilt, and only found peace at the sight of the cross.

"The city of God has twelve gates; every one of them is a gate of pearl. What presumption it is to insist that unless men enter by a particular gate they cannot enter at all! Let them enter by the gate that is nearest to them. Nor should we insist that to reach the gate itself there is only one path. Some men find their way to it by the high road of duty; some through ravines of gloomy desolation and despair; some across pleasant meadows, bright with the sunlight of hope and musical with the song of birds. When once they are among the happy nations of the saved, inside the jasper walls, no one will challenge their right to a place in the holy city because they entered by the wrong gate, or approached the right gate by the wrong road."—R. W. Dale.

"You must never appear before a congregation and apologize for supposing that there are people there that need to be saved. Apologize for it! What are you

there for? If you had a large congregation, and there was in it only one lost sheep, no man living would have a right to demand of you any apology if you forgot everything but that one lost sheep. In our day, and in our country, after the names of the past generation; after the wonderful diffusion of the Gospel which we are permitted to witness; after the full inheritance we have of a soil sown all over with the good seed of the kingdom, the one thing we want is men who can take hold of minds that have in them truth enough to convert them, and bring them to the point of experimental That is what we want: and, as you sit there this moment, plead with God that whatever gift He withholds from you, He will give you the great gift of bringing the unsaved to the point of closing with the Saviour."—Rev. W. Arthur, M.A.

"I know of no bitterer irony, or more humiliating satire, than to be told that we have delivered splendid discourses, and yet to know that not one soul has ever been led to Jesus Christ by our ministry. I do not despise the uses of criticism, nor do I say one word against the charms of speech; but I do increasingly feel that there is nothing worth living for, compared with the grand object of winning souls, working in them, by the aid of the Holy Ghost, those Christian convictions which save men from death."—Dr. Parker.

"There is no greater charity in the world than to save a soul; nothing that pleases God better, nothing that can be in our hands greater or more noble, nothing that can be a more lasting or delightful honour, than that a perishing soul, snatched from the flames of an intolerable hell, and borne to heaven upon the wings of piety and mercy, shall to eternal ages bless God and bless thee."—Jeremy Taylor.

"Who is able to talk of controversies, or of nice, unnecessary points, or even of truths of a lower degree of necessity, how excellent soever, while he seeth a company of ignorant, carnal, miserable sinners before his eyes, who must be changed or damned?"—Baxter.

"Hell is before me, and thousands of souls are shut up there in everlasting agonies. Jesus Christ stands forth to save men from rushing into this bottomless abyss. He sends me to proclaim His ability and His love. I want no fourth idea. Every fourth idea is contemptible! Every fourth idea is a grand impertinence!"—Cecil.

NEGLECT OF SOULS.

"O my brethren, let us consider how fast we are posting through this dying life which God has assigned us, in which we are to manage concerns of infinite moment; how fast we are passing on to the immediate presence of our Lord, to give up our account to Him. You must judge for yourselves; but permit me to say, that, for my own part, I would not, for ten thousand worlds, be that man, who, when God shall ask him at last how he has employed most of his time while he continued a minister in His Church, and had the care of souls, should be obliged to reply, 'Lord, I have restored many passages in the corrupted classics, and illustrated many which were before obscure; I have cleared up many intricacies in chronology or geography; I have solved many perplexed cases in algebra; I have refined on astronomical calculations, and left behind me many sheets on these curious, on these difficult subjects, where the figures and characters are ranged with the greatest exactness and truth: and these are the employments in which my life has been worn out, while preparations for the pulpit, or ministrations in it, did not demand my immediate attendance.' O sirs, as for the waters which are drawn from these springs, how sweetly soever they may taste to a curious mind that thirsts for them, or to an ambitious mind that thirsts for the applause they sometimes procure, I fear there is often reason to pour them out before the Lord, with rivers of penitential tears, as the blood of souls which have been forgotten, while these trifles have been remembered and pursued."—Dr. Doddridge.

"Oh that my soul were but one half hour saturated and filled with a sense of God's love to me a sinner! If I could only obtain one clear and full glimpse of the gulf to which sin has brought me, and from which Christ has saved me, I know that I would go to the world's end if by any probability I could lead another to see the same great salvation."—Dr. Macleod.

"The work admits of no delay—of no intermission. Multitudes are continually passing the boundaries of life, and are shuddering to find themselves naked and alone and ruined at the feet of the Great Eternal One. Oh continue—lest in the instant you forbear, your brother perish! Continue—lest in the hour you cease, the Judge come! Continue—it is more necessary to labour than to live!"—Rev. A. Reed.

PRAYER FOR SOULS.

"Can a pastor live either without prayer, or can he

pray but seldom, or can he pray without fervour and zeal, or can he confine all his prayers to a cold, inattentive, and hasty rehearsal of his breviary, while he passes his life among his people, and sees the greater part of them lying in sin, and perishing every day before his eyes? When the high priest Aaron saw a part of his people smitten by the hand of God, and expiring before him, he ran between the dead and the living, he lifted his hands to heaven he wept for the misery of such as fell before his eyes, he cried, he wrestled, and his prayer was heard—the plague was stopped, and the sword of God's anger retired. A good pastor never prays for his people in vain. 'And Aaron stood between the dead and the living, and the plague was stayed.' This, my brethren, is the image of a good pastor. Amongst his people he walks between the dead and the living. He sees by his side some of his flock dead, and others ready to expire, having only some flattering signs of life. He sees the invisible sword of God's wrath hang over these people; he sees reigning crimes and hastening death. All this he beholds; and it is a spectacle which he has every day before his eyes. If he is not affected with this, he is not a pastor, he is a mercenary wretch, who sees in cold blood the destruction of his flock; he is either a minister fallen from grace, or one who has never received it. But if this affects him, ah! what must the first motion of his grief and zeal be? He will address himself to God, Who wounds and heals; he will open to Him secret tears of grief and of love to His people; he will remind an angry God of His ancient mercies; he will move His paternal heart by his sighs, and offer himself to be accursed for his brethren. "No, my brethren, a pastor who does not pray, who does not love prayer, does not belong to that Church which prays without ceasing. He is not united to the Spirit of prayer and love; he is a dry and barren tree which cumbers the Lord's ground; he is the enemy, and not the father, of his people; he is a stranger, who has usurped the pastor's place, and to whom the salvation of the flock is a thing indifferent. Wherefore, my brethren, be faithful to prayer, and your functions will be more useful, your people more holy, your labours will seem much sweeter, and the Church's evils will diminish."—Massillon.

SUCCESS.

"Preach the word in faith. We are informed on one occasion of our Lord's preaching, that the word did not profit, not being mixed with faith in them that heard it. Is it not true sometimes that when we preach the word, we preach it less successfully for want of faith in our own hearts? If the word is to be heard in faith, it ought to be preached in faith too. You know it is the word of God, able, by the Spirit of faith, to save souls; --- you administer it, not as the word of man, but of God-the appointed agency of salvation to mankind; -and why not preach it with a firm persuasion that it will be prospered at that very time? Does not Scripture encourage us to believe, that whenever the Gospel is preached the Spirit is present? The promise of the Spirit is commensurate with the invitations of the Gospel; and wherever the word of God calls by the invitations of the Gospel, the promised gifts of the Spirit are there. And why not expect—encourage your hearers to expect—that while God's truth is preached, God's work will be done? Is there not a danger, too, lest we should not expect enough from the preaching of God's word? I would not disparage any means God may be pleased to bless, and which may succeed public preaching; but I think, from Scripture and the early history of the Church, that the most powerful effects have been produced under the preaching of the word, and not after it. When the door of faith was opened to the Gentiles, when the mighty effusion of the Spirit fell on Cornelius and his followers, it was under-during-the first Gospel sermon they had been permitted to hear. The Holy Spirit did not wait till the discourse was finished—until some subsequent meeting was held-but while the apostle was preaching Christ Jesus to his attentive congregation, the preaching was blessedly interrupted by the rich descent of the Holy Ghost. Would it not be oftener so among us if we expected it?--if we remembered that the preaching of God's word is accompanied by the agency of His Spirit? Do not lead your hearers to expect that they are to be very cold during many parts of the service, and lively afterwards, and at the conclusion. Preach the word with earnest faith, and expect, while you thus prophesy to every valley of death, that the dry bones will be shaken, and there will be a spiritual resurrection to newness of life."-Dr. Hannah.

"If you would prosper in your work, be sure to keep up earnest desires and expectations of success. If your hearts be not set on the end of your labours, and you long not to see the conversion and edification of your hearers, and do not study and preach in

hope, you are not likely to see much success. is a sign of a false, self-seeking heart, that can be content to be still doing, and vet see no fruit of his labour: so I have observed that God seldom blesseth any man's work so much as his whose heart is set upon the success of it. Let all who preach for Christ and men's salvation be unsatisfied till they have the thing they preach for. He never had the right ends of a preacher, who is indifferent whether he obtain them, and is not grieved when he misseth them, and rejoiced when he can see the desired issue. No wise or charitable physician is content to be always giving physic, and to see no amendment among his patients, but to have them all die upon his hands; nor will any wise and honest schoolmaster be content to be still teaching, though his scholars profit not by his instructions. I know that a faithful minister may have comfort when he wants success; but then, he that longeth not for the success of his labours can have none of this comfort, because he was not a faithful labourer. This is only for them that are set upon the end, and grieved if they miss it."—Baxter.

"I know there are cases in which it pleases God in His own Divine wisdom to withhold from some of His most devoted servants the unspeakable joy of perceptible results; and I cannot forget those words written prophetically of our Lord's own work amongst the Jews, 'I have laboured in vain, I have spent My strength for nought and in vain.' I know also that a large portion of the very best result is from its very nature invisible to the eye of any man. I am aware also that God may allow years to pass before the result is brought to the knowledge of the labourer.

But I still maintain that we are not to suppose that we are to be always working in the dark. The normal state of things is that we should look for fruit, and find it. I do not mean by this that we are to be always reaping and never sowing, but I do mean that we are not to be always sowing and never reaping. If we are sowing good seed, and sowing it in the right way, it is our privilege and duty to look out for the enjoyment of the harvest; and if there be no harvest, there is matter for the gravest anxiety."—

Canon Hoare.

"The language we have been accustomed to adopt is this: We must use the means, and leave the event to God; we can do no more than employ the means: this is our duty, and having done this, we must leave the rest to Him Who is the Disposer of all things. Such language sounds well, for it seems to be an acknowledgment of our own nothingness, and to savour of submission to God's sovereignty; but it is only sound; for though there is truth stamped on the face of it, there is falsehood at the root of it. To talk of submission to God's sovereignty is one thing; really to submit to it is another and quite a different thing. Really to submit to God's sovereign disposal involves the deep renunciation of our own will in the matter concerned; it implies that our heart has been set on that thing so given up; and if the heart has been set on the salvation of sinners, as the end to be answered by the means we use, we cannot possibly give up that end without being severely exercised and deeply pained When, therefore, we can be quietly content to use the means for saving souls without seeing them saved thereby, it is because there is no renunciation of the will—that is, no real giving up to God in the affair. The fact is, the heart had never really been set upon this end; if it had, it could not possibly give up such an end without being broken by the sacrifice."
—Words to Winners of Souls.

"Let the preacher unfold the true doctrine of repentance, and declare that his unconverted hearers are bound to repent now, on the spot, and that they are able to do whatever they are bound to do, and let him unhesitatingly and earnestly, just as if he expected they would do it, urge them to make their election sure before they leave their seats, and they will try to repent; but let him exhort his hearers to repent when they go home, or to use the means of repentance, or to form the fixed resolution of repenting at some future time, and they will be glad to enjoy for a season the sin which they are not urged to leave. The truth of God is quick, 'Cease to do evil; learn to do well.'"—Professor Park.

"I am not a man of genius, or of power, or of learning, and can do nothing great in the world's sense; but by the grace of God I can be kind and good, and earnest and useful; and can bring the souls of dying men to their Saviour for rest and peace."—

Dr. Macleod.

DIVINE HELP.

"There is the malignity of the fall which adheres to us. There is a dark and settled depravity in the human character, which maintains its gloomy and obstinate resistance to all our warnings and all our arguments. There is a spirit working in the children

of disobedience, which no power of human eloquence The minister who enters into this field of conflict may have zeal, and talents, and eloquence. His heart may be smitten with the love of the truth. and his mind be fully fraught with its arguments. Thus armed, he may come forth among his people, flushed with the mighty enterprise of turning souls from the dominion of Satan unto God. In all the hope of victory he may discharge the weapons of his warfare among them. Week after week he may reason with them out of the Scriptures. Sabbath after Sabbath he may declaim, he may demonstrate, he may put forth every expedient; he may, at one time, set in array before them the terrors of the law; at another, he may try to win them by the free offer of the Gospel; and, in the proud confidence of success, he may think that nothing can withstand him, and that the heart of every hearer must give way before the ardour of his zeal and the power of his invincible arguments. Yes; they may admire him, and they may follow him, but the question we have to ask is. Will they be converted by him? They may even go so far as to allow that it is all very true he says. He may be their favourite preacher; and when he opens his exhortations upon them there may be a deep and a solemn attention in every countenance. But how is the heart coming on all the while? How do these people live? and what evidence are they giving of being born again? It is not enough to be told of those momentary convictions which flash from the pulpit, and carry a thrilling influence along with them through the hearts of listening admirers. Have these hearers of the Word become the doers of the work? Have they sunk down

into the character of humble, and sanctified, and penitent, and painstaking Christians? Where, where is the fruit? Alas! after all his sermons, and all his loud and passionate addresses, he finds that the power of darkness still keeps his ground among them. He is grieved to learn that all he has said has had no more effect than the foolish and feeble lispings of infancy. He is overwhelmed by a sense of his own helplessness, and the lesson is a wholesome one. It makes him feel that the sufficiency is not in him, but in God."—Chalmers.

"It was Simon Magus' error to think that the gifts of God might be purchased with money; and it has a spice of his sin, and may go for a kind of simony, to think that spiritual gifts may be purchased with labour. You may rise up early and go to bed late, and study hard, and read much, and devour the marrow of the best authors; and, when you have done all, unless God give a blessing to your endeavours, be as lean and meagre in regard of true and useful learning, as Pharaoh's lean kine were after they had eaten the fat ones. It is God that both ministereth seed to the sower, and multiplieth the seed sown; the principal and the increase are both His."—Bishop Sanderson.

"Do we look up for wisdom to guide us in the selection of our texts and the composition of our sermons? Do the eye and the heart go up to heaven, as we think and write for the people? Do we go to our pulpit in a praying frame, as well as in a preaching one, praying, even while we speak, for our people, as well as for ourselves? Do we thus clothe ourselves with Omnipotence, and go forth as with the Lord ever before us? Do we recollect that from all that crowd of immortal

souls before us, we shall gather nothing but human praise or censure, except the Lord be with us; that not one dark mind will be illumined, not one hard heart softened, not one inquiring soul directed, not one wounded spirit healed, not one uneasy conscience appeased, unless God the Spirit do it? Do we really want to accomplish these objects, or merely to deliver a sermon that shall please the people, and gratify our own vanity?"—J. A. James.

"Christianity is so great and surprising in its nature, that in preaching it to others I have no encouragement but the belief of a Divine operation. It is no difficult thing to change a man's opinions. It is no difficult thing to attach a man to my person and notions. But to bring a man to love God—to love the law of God while it condemns him—to loathe himself before God—to tread the earth under his feet—to hunger and thirst after God in Christ, and after the mind that was in Christ—with man this is impossible."—Cecil.

"Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such delicate instruments as human knowledge and reason to contend against those giants, the passions and the pride of men."—Anon.

NEED OF PRAYER.

"The ministers we speak of are to be supposed to have entered by their respective doors into the sheep-fold, and not to have 'climbed up some other way.' Their powers may be great, vigorous, and varied; duly trained by academical discipline, enriched by science and purified by taste. They may be distinguished by

lofty thought, logical acuteness, ready utterance, force Their customary topics may be substantially evangelical, or at least consistent with the verities of Scripture. It is not even to be supposed that they are wanting in fervour, variety, or impressiveness. may be 'sons of thunder,' speaking to the depths of the conscience and the heart. Their lives are not to be supposed vicious, nor their consciences burdened with In spite, however, of these and other excellences, there is one evil in the habits of these men, which, hidden as it is from the human eye, is real and deadly, and 'eats as doth a canker' into all they utter and all they do. They 'do not prosper,' and their flocks are 'scattered,' for they 'have become brutish, and have not sought the Lord.' This is the defect that poisons everything: -they are not men of frequent, earnest devotion. They have great abilities, but they do not pray. They are ministers of Christ, according to outward order, but they do not pray. They are good, and, perhaps, even great preachers, but they do not pray. are fervent, pungent, persuasive, convincing, but they do not pray. They may be zealous and enterprising. leaders in the movements of public activity, the first and foremost in popular excitement, frequent in their appeals, abundant in their labours, working zealously in various modes and divers places, but they do not pray. And this one thing-their 'restraining prayer,' their not 'calling upon God,' their not 'seeking after' nor 'stirring up themselves to take hold of' Him-this, like the want of love in the Christian character, 'stains the glory' of everything else; -it renders worthless their genius, talents, and acquisitions; obstructs their own spiritual prosperity; impedes their usefulness, and blasts their success. Though a minister were an apostle, and did not pray, his 'speech and his preaching' would not be 'with the demonstration of the Spirit and with power.' Though he 'spake with the tongues of men and of angels,' and did not pray, he would be 'but as sounding brass, or a tinkling cymbal.'"—Rev. T. Binney.

CONCLUSION.

"I am a doctor of Holy Scripture, and for many years have preached Christ; yet to this day I am not able to put Satan off, or to drive him away from me, as I would; neither am I able so to comprehend Christ and to take hold on Him, as in Holy Scripture He is placed before me; but the devil continually seeks how to put another Christ into my mind. Yet, nevertheless, we ought to render humble thanks to Almighty God, Who has hitherto preserved us by His Holy Word, through faith and by prayer, so that we know how to walk before Him in humility and fear, and not to depend or presume on our own wisdom, righteousness, strength and power, but to cheer and comfort ourselves in Christ. Who is always more than sufficiently strong and powerful; and although we be weak and faint, yet we continually vanquish and overcome through His power and strength in us poor, weak and feeble For this may His holy name be blessed and magnified for evermore. Amen."-Luther.

"He that intends truly to preach the Gospel and not himself; he that is more concerned to do good to others, than to raise his own fame, or to procure a following to himself, and that makes this the measure of all his meditations and sermons, that he may put things in the best light, and recommend them with the most advantage to his people—this man so made, and so moulded, cannot miscarry in his work. He will certainly succeed to some degree. The word spoken by him shall not return again. He shall have his crown and his reward from his labours. And to say all that can be said, in one word, he 'shall both save himself and them that hear him.'"—Bishop Burnet.

"Thus we see how these ambassadors have need to be friends, and intimate friends with their Lord. For if they be much with God in the mount, their return to men will be with brightness in their faces, and the law both in their hands and in their lives, and their doctrine shall be heavenly."—Abp. Leighton.

"And now, go thy way, O thou son greatly beloved, and work in thy lot lively and prayerfully and cheerfully to the end of thy days; and wait and look for what the glorious Lord will do for thee at the end of thy days; in those endless joys, wherein thou shalt shine as the brightness of the firmament, and as the stars for ever and ever."—Cotton Mather.

Wesleyan-Methodist Publications.

STANDARD WORKS.

- WESLEY, Rev. JOHN, M.A. Prose Works. Edited by the Rev. Thomas Jackson. 14 vols. Library Edition, Demy 8vo, £3, 10s. Cheap Edition, Post 8vo, £2, 2s.
- *.* These Editions contain all the Latest Corrections of the Author, and include the Life of Mr. Wesley by the Rev. John Beecham, D.D.
- Journals. 4 vols. Library Edition, Demy 8vo, £1.
- —— Sermons, Library Edition. 3 vols. Demy 8vo, 15s; 3 vols. Crown 8vo, 10s. 6d. 2 vols., Cheap Edition, 7s.
- Notes on the New Testament. Library Edition, Demy 8vo, 6s. Cheap Edition, 8vo, 4s. 6d. Pocket Edition, 18mo, 2s.

 *** The "Notes on the New Testament," with the first fifty-three of Mr.

*** The "Notes on the New Testament," with the first fifty-three of Mr. Wesley's published Sermons, constitute the Standard Doctrines of the Methodist Connexion.

- WESLEY, Rev. JOHN and CHARLES. Poetical Works-New and Complete Edition, Arranged and Edited by Rev. G. Osborn, D.D. 13 vols. Half Morocco, gilt edges, Crown 8vo, £3, 18s. Cloth, gilt lettered, £3.
- FLETCHER, Rev. JOHN. Complete Works, with Life. By the Rev. JOSEPH BENSON. 9 vols. 12mo, £1, 11s. 6d.
- --- Five Checks to Antinomianism. 12mo, 4s. 6d.
- ---- Appeal to Matter of Fact and Common Sense.
 12mo, 2s.
- BENSON, Rev. JOSEPH. Commentary on the Holy Scriptures. 6 vols. Cloth, red edges, Imperial 8vo, £3, 3s. Cheap Edition, £2, 5s.
- WATSON, Rev. RICHARD. Works, with Memoir. 13 vols. Library Edition, Demy 8vo, €3, 5s. Cheap Edition, Post 8vo, £2, 5s. 6d.
- Theological Institutes. 4 vols. Royal 18mo, 14s.
- Exposition of the Gospels of St. Matthew and St. Mark. 3s. 6d.
- FARRAR, Rev. JOHN. Biblical and Theological Dictionary, Illustrative of the Old and New Testaments. Four Maps and Ninety-six Engravings. Cloth, red edges, Crown 8vo, 3s. 6d.
- SUTCLIFFE, Rev. JOSEPH, M.A. Commentary on the Old and New Testaments: containing copious Notes, Theological, Historical, and Critical; with Improvements and Reflections. Cloth, marbled edges, Imperial 8vo, 12s, 6d.

WESLEYAN-METHODIST BOOK ROOM,

2 CASTLE STREET, CITY ROAD, E.C.; AND 66 PATERNOSTER ROW, E.C.

THEOLOGICAL WORKS.

- ARTHUR, Rev. W., M.A. The Tongue of Fire; or, The True Power of Christianity. Royal 32mo, Is.; gilt edges, Is. 4d.
- On the Difference between Physical and Moral Law. 8vo. 208 pp., 3s.
- AIDS to Daily Meditation: Being Practical Reflections and Observations on a Passage of Scripture for each Day in the Year. Crown 8vo, 2s. 6d.
- BAXTER. The Saint's Everlasting Rest. Revised by Rev. John Wesley, M.A. Crown 8vo, 2s. 6d.
- BUNTING, Rev. Dr. JABEZ. Sermons. 2 vols. Crown 8vo, 7s.
- OLARK, Dr. SAMUEL. Scripture Promises. With a Life of the Author by the Rev. DAVID M'NIOOLL. Royal 32mo, 1s.; gilt edges, 1s. 4d.
- DODDRIDGE, Dr. P. Rise and Progress of Religion in the Soul. Royal 32mo, 1s.; gilt edges, 1s. 4d.
- EDMONDSON, Rev. J. Short Sermons on Important Subjects. 2 vols. Crown 8vo, 6s.
- ENTIRE Sanctification Attainable in this Life: Being John Wesley's "Plain Account of Christian Perfection," and John Fletcher's "Practical Application of the Doctrine to Various Classes of Christians." Royal 32mo, 1s.; gilt edges, 1s. 4d.

T. WOOLMER, 2 CASTLE STREET, CITY ROAD, E.C.;

- **GEDEN, Rev. J. D. Didsbury Sermons:** Being Fifteen Discourses Preached in the Wesleyan College Chapel, Didsbury. Demy 8vo, 5s.
- GREGORY, Rev. BENJAMIN. Sermons, Addresses, and Pastoral Letters. Demy 8vo, with Portrait of the Author, 7s. 6d.
- "Fresh, strong, and pungent—all alive with the yearnings of an urgent spirit, and lit up by penetrating remarks and happy allusions and quotations."—British Quarterly Review.
- "All alive and glowing with spiritual power. . . . There is an unusual mingling of the experienced and the fresh, the sternly solid and the tenderly beautiful."—Sword and Trowel.
- -— The Holy Catholic Church, The Communion of Saints: Being the Fernley Lecture for 1873. With Notes and Essays on the History of Christian Fellowship, and on the Origin of "High Church" and "Broad Church" Theories. Demy 8vo, 290 pp., 4s. 6d.
- "We could not name a more admirable and satisfactory dissertation on the subject, or one more deserving of careful study and reflection. . . . The book deserves a place in every theological library."—Irish Evangelist.
- GREGORY, Rev. J. R. Examination of the Doctrine of Conditional Immortality and Universalism. Crown 8vo, 2s. 6d.
- Illustrations of Fulfilled Prophecy. Crown 8vo, Engravings, 2s.
- HANNAH, Dr. JOHN. Introductory Lectures on the Study of Christian Theology: With Memoir of Dr. Hannah by the Rev. W. B. POPE, D.D. Crown 8vo, 3s. 6d.
- HORBERY, MATTHEW, B.D. Inquiry into the Scripture Doctrine concerning the Duration of Future Punishment. Crown 8vo, 3s. 6d.
- HUNT, Rev. JOHN. Letters on Entire Sanctification: Its Nature, the Way of its Attainment, and Motives for its Pursuit. With Preface by the Rev. J. CALVERT. Crown 8vo, 2s.
- JACKSON, Rev. T. Duties of Christianity, Theoretically and Practically Considered. Crown 8vo, 4s.
- Institutions of Christianity, Exhibited in their Scriptural Character and Practical Bearing. Crown 8vo, 5s.

AND 66 PATERNOSTER ROW, E.C.

- JENKINS, Rev. E. E., M.A. Sermons and Addresses during his Presidential Year. Demy 8vo, 5s.
- "The sermons have in them a distinct note of both individuality and ability. . . . He looks at things with a fresh eye, and presents them in a distinctive way. No one can read these sermons without feeling that he is in contact with a vigorous as well as a devout mind."—British Quarterly.
- MAHAN, Rev. ASA, D.D. Out of Darkness into Light; or, The Hidden Life made Manifest. Second Edition. Crown 8vo, 3s. 6d.
- MISSION of the Spirit, The; or, The Office and Work of the Comforter. By Rev. Lewis R. Dunn. Edited by Rev. Joseph Bush. Crown 8vo, 2s.
- PERKS, Rev. G. T., M.A. Sermons on Standard Questions. Demy 8vo, 7s. 6d.
- PIPE, Rev. J. S. Dialogues on Sanctification. 18mo, 1s.
- POPE, Rev. W. BURT, D.D. A Compendium of Christian Theology: Being Analytical Outlines of a Course of Theological Study—Biblical, Dogmatic, Historical. Second Edition, greatly Enlarged, with copious General Index. 3 vols. Demy 8vo, £1, 11s. 6d. Half Morocco, cloth sides, £2.
- This work has been adopted as a text-book by the Bishops and Colleges of the Methodist Episcopal Church of America.
- A Higher Catechism of Theology. Demy 8vo, 8s. 6d. (Uniform with the "Compendium of Theology").
- PREST, Rev. C. The Witness of the Holy Spirit. Crown 8vo, 3s.
- PUNSHON, Rev. W. M., LL.D. Sermons. 2 vols. Crown 8vo, 10s.
- RANDLES, Rev. MARSHALL. For Ever! An Essay on Eternal Punishment. Third Edition. Crown 8vo, 5s.
- Substitution: A Treatise on the Atonement. Demy 8vo, 3s. 6d.
- T. WOOLMER, 2 CASTLE STREET, CITY ROAD, E.C.;

- RIGG, Rev. JAMES H., D.D. Discourses and Addresses on Leading Truths of Religion and Philosophy. Demy 8vo, 468 pp., 10s.
- "Dr. Rigg writes in a generous, earnest, and evangelical spirit; and no one will be able to read this vigorous, warm, and elegant presentation of his views without deriving moral, spiritual, and intellectual benefit."—Leeds Mercury.
- Modern Anglican Theology: Chapters on Coleridge, Hare, Maurice, Kingsley, and Jowett; and on the Doctrine of Sacrifice and Atonement. Third Edition; to which is prefixed a Memoir of Canon Kingsley, with Personal Reminiscences. Crown 8vo, 7s. 6d.
- "Exceedingly cultured essays on the various aspects of Anglican theology.
 ... Dr. Rigg has added an extremely interesting and valuable Memoir of Canon Kingsley. . . . Fine, delicate, and, for the most part, just criticism of Kingsley, both as a theologian and a writer."—Nonconformat and Independent.
- ROBINSON, Rev. E. J. How to Pray and What to Pray for. An Exposition of the Lord's Prayer and Christ's Introductory Sayings. Crown 8vo, 5s.
- —— The Caravan and the Temple, and Songs of the Pilgrims. Psalms exx.—exxxiv. Crown 8vo, 3s. 6d.
- TREFFRY, Rev. B., Jun. Inquiry into the Doctrine of the Eternal Sonship of our Lord Jesus Christ. Crown 8vo, 6s.
- TYSON, Rev. W. Expository Lectures on St. Paul's Epistle to the Romans. Demy 8vo, 10s. 6d.
- WATKINSON, Rev. W. L. Mistaken Signs, and Other Papers on Christian Life and Experience. Crown 8vo, 2s. 6d.
- WILLIAMS, Rev. H. W., D.D. Exposition of St. Paul's Epistle to the Romans. Crown 8vo, 6s.
- Exposition of the Epistle to the Hebrews. Crown 8vo, 6s.
- Manual of Natural and Revealed Theology. Crown 8vo, 3s. 6d.
- WISEMAN, Rev. LUKE H., M.A. Christ in the Wilderness; or, Practical Views of our Lord's Temptation. 3s. 6d.

AND 66 PATERNOSTER ROW, E.C.

BIOGRAPHIES OF EARNEST EVANGELISTS.

- THE BACKWOODS PREACHER. Being the Autobiography of Peter Cartweight, an American Methodist Travelling Preacher. Fifteenth Thousand. Crown 8vo, 2s.
- BRAMWELL, Rev. W., Memoir of. By the Rev. THOMAS HARRIS. With a Portrait. Gilt edges, Royal 18mo, 3s. Cheap Edition, Royal 32mo, 1s.; gilt edges, 1s. 4d.
- SQUIRE BROOKE. A Memorial of EDWARD BROOKE, of Field House, near Huddersfield. With Extracts from his Diary and Correspondence. By the Rev. J. H. LORD. New Edition. Crown 8vo., with Portrait, 3s. 6d.
- CARVOSSO, W. Memoirs by Himself. Edited by his Son. Royal 18mo, gilt edges, 2s. 6d. Cheap Edition, Royal 32mo, 1s.; gilt edges, 1s. 4d.
- COLLINS, Rev. THOMAS, Life of. By the Rev. SAMUEL COLEY. Sixth Edition, with a Portrait. Crown 8vo, 3s. 6d.
- "Tender as wise, and suffused with a gracious spiritual influence."—Preachers' Monthly.
- LITTLE ABE; or, The Bishop of Berry Brow. Being the Life of ABRAHAM LOOKWOOD, a quaint and popular Local Preacher in the Methodist New Connexion. By F. Jewell. Crown 8vo, cloth, gilt edges, with Portrait, 2s. 6d. Cheap Edition, Crown 8vo, 1s. 6d.
- REMINISCENCES OF ISAAC MARSDEN, of Doncaster. By John Taylor, Author of "Great Lessons from Little Things." Crown 8vo, with Portrait, 2s. 6d.
- OUSELEY, GIDEON, Life of. By the Rev. WILLIAM ARTHUR, M.A. Eighth Thousand. With Portrait. Crown 8vo, 3s. 6d.
- SMITH, Rev. JOHN, Memoirs of the Life, Character, and Labours of. By the Rev. R. TREFEY, Jun. With an Introductory Essay by the Rev. Dr. DIXON. Gilt edges, Royal 18mo, 3s. Cheap Edition, without the Introductory Essay, 1s.; gilt edges, 1s. 4d.
- STONEE, Rev. DAVID, Memoirs of. By the Rev. Dr. Hannah and Mr. William Dawson. With a Portrait. Gilt edges, Royal 18mo, 2s. 6d. Cheap Edition, Royal 32mo, 1s.; gilt edges, 1s. 4d.
- TURNER, JAMES; or, How to Reach the Masses. By E. M'HARDIE Crown 8vo, 3s.
- THE VILLAGE BLACKSMITH; or, Piety and Usefulness Exemplified in the Life of SAMUEL HICK. Forty-fifth Thousand. Crown 8vo, 2s. 6d.

T. WOOLMER, 2 CASTLE STREET, CITY ROAD, E.C.;
AND 66 PATERNOSTER ROW, E.C.

Standard & Popular Morks

PUBLISHED BY

T.WOOLMER, 2, CASTLE STREET, CITY ROAD, E.C.

PRICE FIVE SHILLINGS.

Sermons by the Rev. W. MORLEY PUNSHON, LL.D. With a Preface by the Rev. W. ARTHUR, M.A. These Sermons contain the latest Corrections of the Author. Crown 8vo.

'Here we have found, in rare combination, pure and elevated diction, conscience-searching appeal, withering exposure of sin, fearless advocacy of duty, forceful putting of truth, 'etc., etc.—London Quarterly Review.

Lectures by the Rev. W. MORLEY PUNSHON, LL.D. Crown 8vo.

One and all of the Lectures are couched in the powerful and popular style which distinguished the great preacher, and they are worthy of a permanent place in any library."—Daily Chronicle.

Toward the Sunrise: being Sketches of Travel in Europeand the East. To which is added a Memorial Sketch (with Portrait) of the Rev. W. MORLEY PUNSHON, LL.D. By HUGH JOHNSTON, M.A., B.D. Crown 8vo. Numerous Illustrations.

PRICE FOUR SHILLINGS.

Our Indian Empire: its Rise and Growth. By the Rev. J. Shaw Banks. Imperial 16mo. Thirty-five Illustrations and Map.

'The imagination of the young will be fired by its stirring stories of English victories, and it will do much to make history popular.'—Daily Chronicle.
'A well condensed and sensibly written popular narrative of Anglo-Indian. History.'—Daily News.

Zoology of the Bible. By HARLAND COULTAS. Preface by the Rev. W. F. MOULTON, D.D. Imperial 16mo. 126 Illustrations.

'We have in a most convenient form all that is worth knowing of the discoveries of modern science which have any reference to the animals. mentioned in Scripture.'—Preacher's Budget.

Missionary Anecdotes, Sketches, Facts, and Incidents. By the Rev. WILLIAM MOISTER. Imperial 16mo. Eight Page Illustrations.

'The narratives are many of them very charming.'—Sword and Trowel.

Northern Lights; or, Pen and Pencil Sketches of Nineteen Modern Scottish Worthies. By the Rev. J. MARRAT. Crown 8vo. Portraits and Illustrations.

It is a charming book in every sense.'—Irish Evangelist.

The Brotherhood of Men; or, Christian Sociology. By Rev. W. Unsworth.

Digitized by Google

PRICE THREE SHILLINGS AND SIXPENCE.

- Uncle Ionathan's Walks in and around London. Foolscap 4to. Profusely Illustrated.
- Our Sea-girt Isle: English Scenes and Scenery Delineated. By the Rev. J. MARRAT. Imperial 16mo. Map and 153 Illustrations. 'An unusually readable and attractive book.'-Christian World.
- Rambles in Bible Lands. By the Rev. RICHARD NEWTON, D.D. Imperial 16mo. Seventy Illustrations.

From the juvenile stand-point, we can speak in hearty commendation of it.'-Literary World.

* Land of the Mountain and the Flood': Scottish Scenes and Scenery Delineated. By the Rev. JABEZ MARRAT. Imperial 16mo. Map and Seventy-six Illustrations.

'Described with taste, judgment, and general accuracy of detail.'-Scotsman.

- Popery and Patronage. Biographical Illustrations of Scotch Church History. By the Rev. J. MARRAT. Imperial 16mo, Ten Illustrations. 'Most instructive biographical narratives.' - Derbyshire Courier.
- Wycliffe to Wesley: Heroes and Martyrs of the Church in Britain. Imperial 16mo. Twenty-four Portraits and Forty other Illustrations. 'We give a hearty welcome to this handsomely got up and interesting volume. —Literary World.
- John Lyon; or, From the Depths. By RUTH ELLIOTT Crown 8vo. Five Full-page Illustrations.
 - Earnest and eloquent, dramatic in treatment, and thoroughly healthy in spirit.'-Birmingham Daily Gazette.
- Chronicles of Capstan Cabin; or, the Children's Hour. By J. JACKSON WRAY. Imperial 16mo. Twenty-eight Illustrations.
- A perfect store of instructive and entertaining reading.'-The Christian. The Thorough Business Man: Memoir of Walter Powell, Merchant. By Rev. B. Gregory. Seventh Edtn. Crown 8vo, with Portrait.
- The Life of Gideon Ouseley. By the Rev. WILLIAM ARTHUR, M.A. Eighth Thousand. Crown 8vo. with Portrait.
- The Aggresssve Character of Christianity. By Rev. W. Unsworth.
- Missionary Stories, Narratives, Scenes, and Incidents. By the Rev. W. Moister. Crown 8vo. Eight Page Illustrations. 'Intensely interesting.'-Methodist New Connexion Magazine.
- Sunshine in the Kitchen; or, Chapters for Maid Servants. Fourth Thousand. Crown 8vo. Numerous Illustrations. By Rev. B. Smith.
- 'Way-Marks: Placed by Royal Authority on the King's Highway. Being One Hundred Scripture Proverbs, Enforced and Illustrated. Crown 8vo. Eight Page Engravings. By Rev. B. SMITH.
 - 'The pages are concisely written, anecdote is freely used, and the book is most suitable for gift purposes, being capitally got up.'-Methodist Resorder.
- Scenes and Adventures in Great Namaqualand. By the Rev. B. RIDSDALE. Crown 8vo, with Portrait.

- Gems Reset; or, the Wesleyan Catechisms Illustrated by Imagery and Narrative. Crown 8vo. By Rev. B. SMITH.
- Vice-Royalty; or, a Royal Domain held for the King, and enriched by the King. Crown 8vo. Twelve page Illustus. By Rov. B. SMITH.
- The Great Army of London Poor. Sketches of Life and Character in a Thames-side District. By the River-side Visitor. Third Edition. Crown 8vo. 540 pp. Eight Illustrations.

'Admirably told. The author has clearly lived and mingled with the people he writes about.'—Guardian.

PRICE TWO SHILLINGS AND SIXPENCE.

- Little Abe; or, the Bishop of Berry Brow. Being the Life of Abraham Lockwood, a quaint and popular Local Preacher in the Methodist New Connexion. By F. Jawell. Crown 8vo. Cloth, gilt edges. With Portrait.
 - 'The racy, earnest, vernacular speech of Little Abe, and his quaint illustrations and heme-thrusts, are humorous indeed. . . . Cannot fail to be a favourite."—Christian Age.
- Cecily: a Tale of the English Reformation. By EMMA LESLIE.

 Crown 8vo. Five full-page Illustrations.
 - 'This is an interesting and attractive little book. . . . It is lively and healthy in tone.'—Literary World.
- Glimpses of India and Mission Life. By Mrs. HUTCHEON. Crown 8vo. Eight Page Illustrations.
 - 'A well-written account of Indian life in its social aspects, by the wife of an Indian missionary.'—British Quarterly.
- The Beloved Prince: a Memoir of His Royal Highness, the Prince Consort. By WILLIAM NICHOLS. Crown 8vo. With Portrait and Nineteen Illustrations. Cloth, gilt edges.
 - 'An admirable condensation of a noble life.'—Derbyshire Courier.
- Glenwood: a Story of School Life. By JULIA K. BLOOM-FIELD. Crown 8vo. Seven Illustrations.
 - 'A useful book for school-girls who think more of beauty and dress than of brains and grace.'—Sword and Trowel.
- Undeceived: Roman or Anglican? A Story of English Ritualism. By Ruth Elliott. Crown 8vo.
 - 'In the creation and description of character the work belongs to the highest class of imaginative art.'—Free Church of England Magasine.
- Self-Culture and Self-Reliance, under God the Means of Self-Elevation. By the Rev. W. UNSWORTH. Crown 8vo.
 - 'An earnest, thoughtful, eloquent book on an important subject.'— Folkestone News.
- A Pledge that Redeemed Itself. By Sarson, Author of 'Blind Olive,' etc. Crown 8vo. Numerous Illustrations. Cloth, gilt edges.

 'We are informed in the preface that it is "an etching from life," and we can well believe it, for it bears all the marks of a genuine study of living men and women.'—Literary World.
- Pleasant Talks about Jesus. By John Colwell. Crown 8vo.

- Old Daniel; or, Memoirs of a Converted Hindu. By the Rev. T. Hodson. Crown 8vo, gilt edges.
- The Story of a Peninsular Veteran: Sergeant in the 43rd Light Infantry during the Peninsular War. Crown 8vo. 13 Illustrations.

'Full of adventure, told in a religious spirit. We recommend this narrative to boys and young men.'—Hastings and St. Leonard's News.

- Rays from the Sun of Righteousness. By the Rev. RICHARD NEWTON, D.D. Crown 8vo, Eleven Illustrations, Cloth, gilt edges.
- In the Tropics; or, Scenes and Incidents of West Indian Life.

 By the Rev. JABEZ MARRAT. Crown 8vo, with Illustrations, etc.
 - 'A vivid description of scenes and incidents, . . . with an interesting record of the progress of mission work.'—Sheffield Post.
- Climbing: a Manual for the Young who Desire to Rise in Both Worlds. By the Rev. Benjamin Smith. Crown 8vo. Sixth Edition.
- Our Visit to Rome, with Notes by the Way. By the Rev. John Rhodes. Royal 16mo. Forty-five Illustrations.
- The Lancasters and their Friends. A Tale of Methodist
 Life. By S. J. F. Crown 8vo.

 'A Methodist story, written with a purpose and with a heart.'—Methodist
- Those Boys. By FAYE HUNTINGTON. Crown 8vo. Illustrated
- Leaves from my Log of Twenty-five years' Christian
 Work in the Port of London. Crown 8vo. Eight Illustrations. 25. 6d.
 - 'We have in this pretty volume a large number of anecdotes of the right sort, . . . a valuable treasury of instructive and touching facts.'—Hastings and St. Leonard's News.
- The Willow Pattern: A Story Illustrative of Chinese Social Life. By the Rev. HILDERIC FRIEND. Crown 8vo, gilt edges. Numerous Illustrations.

MARK GUY PEARSE'S WORKS.

Eight Volumes, Crown 8vo, Cloth, Gilt Edges. Price 2s. 6d. each.

- t.—Daniel Quorm, and his Religious Notions. First Series. 68,000.
- Daniel Quorm, and his Religious Notions. Second Series. 20,000.
- 3.—Sermons for Children. 18,000.
- 4.—Mister Horn and his Friends; or, Givers and Giving.
- 5.-Short Stories, and other Papers. 7000.
- 6.—'Good Will': a Collection of Christmas Stories. 8000.
- 7.-Simon Jasper. (A New Story.) 8000.
- 8.—Cornish Stories.
- Homely Talks. 8000.

'Scarcely any living writer can construct a parable better, more quaintly, simply, and congruously. His stories are equally clever and telling. . . . One secret of their spell is that they are brimful of heart. . . . His books should be in every school library.'—British Quarterle Review.

PRICE TWO SHILLINGS.

Sir Walter Raleigh: Pioneer of Anglo-American Colonisation. By Charles K. True, D.D. Foolscap 8vo. 16 Illustrations.

We have here a book which we strongly recommend to our young readers.

It will do boys good to read it.'—The Methodist.

The Great Apostle; or, Pictures from the Life of St. Paul. By the Rev. JABEZ MARRAT. Foolscap 8vo. 28 Illustrations and Map.

'A charming little book. . . . Written in a style that must commend itself to young people.'—Sunday-School Times.

Martin Luther, the Prophet of Germany. By the Rev. J. SHAW BANKS. Foelscap 8vo. 13 Illustrations.

'Mr. Banks has succeeded in packing a great deal of matter into a small space, and yet has told his story in a very attractive style.'—London Quarterly Review.

Homes and Home Life in Bible Lands. By J. R. S. CLIFFORD. Foolscap 8vo. Eighty Illustrations.

A useful little volume respecting the manners and customs of Eastern nations. It brings together, in a small compass, much that will be of service to the young student of the Bible.'—Watchman.

Hid Treasures, and the Search for Them: Lectures to Bible Classes. By the Rev. J. HARTLEY. Foolscap 8vo. With Frontispiece.

Youthful Obligations. Illustrated by a large number of Appropriate Facts and Anecdotes. Foolscap 8vo. With Illustrations.

Eminent Christian Philanthropists: Brief Biographical Sketches, designed especially as Studies for the Young. By the Rev. GEORGE MAUNDER. Fcap. 8vo. Nine Illustrations.

The Tower, the Temple, and the Minster: Historical and Biographical Associations of the Tower of London, St. Paul's Cathedral, and Westminster Abbey. By the Rev. J. W. THOMAS. Second Edition. Foolscap 8vo. 14 Illustrations.

The Stolen Children. Foolscap 8vo. Six Illustrations.

Peter Pengelly; or, 'True as the Clock.' By J. J. WRAY Crown 8vo. Forty Illustrations.

A famous book for boys.'—The Christian.

My Coloured Schoolmaster: and other Stories. By the Rev. H. Blery. Foolscap 8vo. Five Illustrations.

The narratives are given in a lively, pleasant manner that is well suited to gain and keep alive the attention of juvenile readers.'-The Friend.

'The Prisoner's Friend: The Life of Mr. JAMES BUNDY, of Bristol. By his Grandson, the Rev. W. R. WILLIAMS. Foolscap 8vo.

Female Heroism and Tales of the Western World. the Rev. H. Bleby. Foolscap 8vo. Four Illustrations.

'Useful and valuable lessons are drawn from the incidents described.'-Derbyshire Courier,

Capture of the Pirates: with other Stories of the Western Seas. By the Rev. HENRY BLEBY. Foolscap 8vo. Four Illustrations.

'The stories are graphically told, and will inform on some phases of western life.' - Warrington Guardian.

- Adelaide's Treasure, and How the Thief came Unawares. By Sarson, Author of 'A Pledge that Redeemed Itself,' etc. Four Illustrations. 'This graphic story forms an episode in the history of Wesleyan Missiens in Newfoundland.'—Christian Age.
- Wilfred Hedley; or, How Teetotalism Came to Ellensmere-By S. J. FITZGERALD. Crown 8vo. Frontispiece.
- Equally Yoked: and other Stories. By S. J. FITZGERALD. Frontispiece.
- Master and Man. By S. J. FITZGERALD. Frontispiece.
- Coals and Colliers; or, How we Get the Fuel for our Fires. By S. J. FITZGERALD. Crown 8vo. Illustrations.
 - 'An interesting description of how we get the fuel for our fires, illustrated by tales of miners' families.'—Christian World.
- James Daryll; or, From Honest Doubt to Christian Faith. By Ruth Elliott. Crown 8vo.
 - 'We have seldom read a more beautiful story than this.'-The Echo.
- The 'Good Luck' of the Maitlands: a Family Chronicle, By Mrs. R. A. WATSON. Five Illustrations. Crown 8vo.
- Tina and Beth; or, the Night Pilgrims. By ANNIE. COURTENAY. Crown 8vo. Frontispiece.
- Valeria, the Martyr of the Catacombs. A Tale of Early Christian Life in Rome. By the Rev. W. H. WITHROW, D.D. Crown 8vo. Illustrations.
- The Oakhurst Chronicles: A Tale of the Times of Wesley.

 By Annie E. Keeling. Crown 8vo. Four Illustrations.
- Illustrations of Fulfilled Prophecy. By the Rev. J. ROBINSON GREGORY. Crown 8vo. Numerous Illustrations.
- The King's Messenger: a Story of Canadian Life. By the Rev. W. H. WITHROW, M.A. Crown 8vo.
 - 'A capital story. . . We have seldom read a work of this kind with more interest, or one that we could recommend with greater confidence.—

 Bible Christian Magazine.

PRICE EIGHTEENPENCE.

Little Ray' Series, Royal 16mo.

- Little Ray and her Friends. By RUTH ELLIOTT. Five-Illustrations.
- The Breakfast Half-Hour: Addresses on Religious and Moral-Topics. By the Rev. H. R. Burton. Twenty-five Illustrations. 'Practical, earnest, and forcible.'—Literary World.
- Gleanings in Natural History for Young People. Profusely Illustrated.
- Broken Purposes; or, the Good Time Coming. By LILLIE MONTFORT. Five Page Illustrations.
- The History of the Tea-Cup: with a Descriptive Account of the Potter's Art. By the Rev. G. R. Wedgwood. Profusely Illustrated.

- The Cliftons and their Play-Hours. By Mrs. Cosslett. Seven Page Illustrations.
- The Lilyvale Club and its Doings. By EDWIN A. JOHNSON.

D.D. Seven Page Illustrations.

'The "doings" of the club decidedly deserve a careful perusal.'— Literary World.

- The Bears' Den. By E. H. MILLER. Six Page Illustrations. 'A capital story for boys.'-Christian Age.
- Ned's Motto; or, Little by Little. By the author of 'Faithful and True,' 'Tony Starr's Legacy.' Six Page Illustrations.
 - 'The story of a boy's struggles to do right, and his influence over other boys. The book is well and forcibly written.'—The Christian.
- A Year at Riverside Farm. By E. H. MILLER. Royal 16mo. Six Page Illustrations.
 - ' A book of more than common interest and power.'-Christian Age.
- The Royal Road to Riches. By E. H. MILLER. Fifteen Illustrations.
- Maude Linden; or, Working for Jesus. By LILLIE MONTFORT. Four Illustrations.
 - 'Intended to enforce the value of personal religion, especially in Christian work. . . . Brightly and thoughtfully written.'—Liverpool Daily Post.
- Oscar's Boyhood; or, the Sailor's Son. By DANIEL WISE, D.D. Six Illustrations.
 - 'A healthy story for boys, written in a fresh and vigorous style, and plainly teaching many important lessons.'—Christian Miscellany.
- Summer Days at Kirkwood. By E. H. MILLER. Illustrations.
 - 'Capital story; conveying lessons of the highest moral import.'—Sheffield Post.
- Holy-days and Holidays: or, Memories of the Calendar for Young People. By J. R. S. CLIFFORD. Numerous Illustrations.
 - 'Instruction and amusement are blended in this little volume.'-The Christian.
 - 'Meant for young readers, but will prove instructive to many "children of a larger growth." It is prettily illustrated.'—Hastings and St. Leonard'e News.
- Talks with the Bairns about Bairns. By RUTH ELLIOTT. Illustrated.
- 'Pleasantly written, bright, and in all respects attractive.'-Leeds Mercury. My First Class: and other Stories. By RUTH ELLIOTT. Illustrated.
 - 'The stories are full of interest, well printed, nicely illustrated, and tastefully bound. It is a volume which will be a favourite in any family of children.'-Derbyshire Courier.
 - 'Wee Donald' Series. Royal 16mo.
- An Old Sailor's Yarn: and other Sketches from Daily Life. The Stony Road: a Tale of Humble Life.
- Stories for Willing Ears. For Boys. By T. S. E.
- Stories for Willing Ears. For Girls. By T. S. E.
- Thirty Thousand Pounds: and other Sketches from Daily Life. 'Wee Donald': Sequel to 'Stony Road.'

PRICE EIGHTEENPENCE. Foolscap 800 Series.

Two Standard Bearers in the East: Sketches of Dr. Duff and Dr. Wilson. By Rev. J. MARRAT. Eight Illustrations.

Three Indian Heroes: the Missionary; the Soldier; the Statesman. By the Rev. J. SHAW BANKS. Numerous Illustrations.

David Livingstone, Missionary and Discoverer. By the Rev. J. MARRAT. Fifteen Page Illustrations.

'The story is told in a way which is likely to interest young people, and to quicken their sympathy with missionary work.'—Literary World.

Columbus; or, the Discovery of America. By George Cubits. Seventeen Illustrations.

Cortes; or, the Discovery and Conquest of Mexico.
GEORGE CUBITT. Nine Illustrations.

Pizarro; or, the Discovery and Conquest of Peru. By George Cubirt. Nine Illustrations.

Granada; or, the Expulsion of the Moors from Spain. GEORGE CUBITT. Seven Illustrations.

James Montgomery, Christian Poet and Philanthropist. By the Rev. J. MARRAT. Eleven Illustrations.

The book is a welcome and tasteful addition to our biographical know-

ledge.'-Warrington Guardian.

The Father of Methodism: the Life and Labours of the Rev.

Joha Wesley, A.M. By Mrs. Cosslett. Forty-five Illustrations.

Presents a clear outline of the life of the founder of Methodism, and is calculated to create a desire for larger works upon the subject. The illustrations are numerous and effective,—quite a pictorial history in themselves.

Old Truths in New Lights: Illustrations of Scripture Truth for the Young. By W. H. S. Illustrated.

Chequer Alley: a Story of Successful Christian Work. the Rev. F. W. BRIGGS, M.A.

The Englishman's Bible: How he Got it, and Why he Keeps it. By the Rev. JOHN BOYES, M.A. Thirteen Illustrations. A mass of research ably condensed, and adapted to the needs of the

young.'-Christian Age.

Home: and the Way to Make Home Happy. By the Rev. DAVID HAY. With Frontispiece.

Helen Leslie; or, Truth and Error. By ADELINE. Frontis-

Building her House. By Mrs. R. A. WATSON. Five Illustns. 'A charmingly written tale, illustrative of the power of Christian meekness.' -Christian World.

Crabtree Fold: a Tale of the Lancashire Moors. By Mrs. R. A. WATSON. Five Illustrations.

Davy's Friend: and other Stories. By JENNIE PERRETT. Excellent, attractive, and instructive. — The Christian.

Arthur Hunter's First Shilling. By Mrs. CROWE.

Hill Side Farm. By Anna' J. Buckland.

The Boy who Wondered; or, Jack and Minnchen. By Mrs. GEORGE GLADSTONE

Kitty; or, The Wonderful Love. By A. E. COURTENAY. Illustrated.

PRICE EIGHTEENPENCE. Crown 800 Series.

Drierstock: A Tale of Mission Work on the American Frontier.
Three Illustrations.

Go Work: A Book for Girls. By Annie Frances Perram.

Picture Truths. Practical Lessons on the Formation of Character,
from Bible Emblems and Proverbs. By John Taylor. Thirty Illustrations.

Those Watchful Eyes; or, Jemmy and his Friends. By

EMILIE SEARCHFIELD. Frontispiece.

The Basket of Flowers. Four Illustrations.

Auriel, and other Stories. By RUTH ELLIOTT. Frontispiece.

A Voice from the Sea; or, The Wreck of the Eglantine-By RUTH ELLIOTT.

Rays from the Sun of Righteousness. By the Rev. R. Newton. Eleven Illustrations.

A Pledge that Redeemed Itself. By SARSON.

'A clever, sparkling, delightful story.'-Sheffield Independent.

In the Tropics; or, Scenes and Incidents of West Indian Life.
By the Rev. J. MARRAT. Illustrations and Map.

Old Daniel; or, Memoirs of a Converted Hindu. By Rev. T. Hoddon. Twelve Illustrations.

Little Abe; or, The Bishop of Berry Brow. Being the Life of Abraham Lockwood.

CHEAP EDITION OF MARK GUY PEARSE'S BOOKS. Foolscap 8vo. Price Eighteenpence each.

- 1. Daniel Quorm, and his Religious Notions. 1ST SERIES.
- 2. Daniel Quorm, and his Religious Notions. 2ND SERIES.
- 3. Sermons for Children.
- 4. Mister Horn and his Friends; or, Givers and Giving.
- 5. Short Stories: and other Papers.
- 6. 'Good Will': a Collection of Christmas Stories.

PRICE ONE SHILLING AND FOURPENCE. Imperial 32mo. Cloth, gilt lettered.

Abbott's Histories for the Young.

Vol. z. Alexander the Great. Vol. 2. Alfred the Great. Vol. 3. Julius Cæsar.

PRICE ONE SHILLING. Royal 16mo. Cloth, gilt lettered.

Ancient Egypt: Its Monuments, Worship, and People. By the Rev. EDWARD LIGHTWOOD. Twenty-six Illustrations.

Vignettes from English History. From the Norman Conqueror to Henry IV. Twenty-three Illustrations.

Margery's Christmas Box. By RUTH ELLIOTT. Seven Illusts.

No Gains without Pains: a True Life for the Boys. By H.
C. KNIGHT. Six Illustrations.

Peeps into the Far North: Chapters on Iceland, Lapland, and Greenland. By S. E. Scholes. Twenty-four Illustrations.

Lessons from Noble Lives, and other Stories. 31 Illustrations. Stories of Love and Duty. For Boys and Girls. 31 Illusts.

- The Railway Pioneers; or, the Story of the Stephensons, Father and Son. By H.C. KNIGHT. Fifteen Illustrations.
- The Royal Disciple: Louisa, Queen of Prussia. ByC.R.HURST. Six Illustrations.
- Tiny Tim: a Story of London Life. Founded on Fact. By F. HORNER. Twenty-two Illustrations.
- John Tregenoweth. His Mark. By MARK GUY PEARSE.

 Twenty-five Illustrations.
- 'I'll Try'; or, How the Farmer's Son became a Captain-Ten Illustrations.
- The Giants, and How to Fight Them. By Dr. RICHARD NEWTON. Fifteen Illustrations.
- The Meadow Daisy. By LILLIE MONTFORT. Numerous Illustrations.
- Robert Dawson; or, the Brave Spirit. Four Page Illustrations. The Tarnside Evangel. By M. A. H. Eight Illustrations.
- Rob Rat: a Story of Barge Life. By MARK GUY PEARSE Numerous Illustrations.
- The Unwelcome Baby, with other Stories of Noble Lives early Consecrated. By S. ELLEN GREGORY. Nine Illustrations.
- Jane Hudson, the American Girl. Four Page Illustrations.

 The Babes in the Basket; or, Daph and her Charge. Four Page Illustrations.
- Insect Lights and Sounds. By J. R. S. CLIFFORD. Illustrus.

 'A valuable little book for children, pleasantly illustrated,'—The Friend,
- The Jew and his Tenants. By A. D. WALKER. Illustrated.

 'A pleasant little story of the results of genuine Christian influence.'—
 Christian Age.
- The History of Joseph: for the Young. By the Rev. T. CRAMPNESS. Twelve Illustrations.
 - 'Good, interesting, and profitable.'-Wesleyan Methodist Magazine.
- The Old Miller and his Mill. By MARK GUY PEARSE.
 Twelve Illustrations.
 - 'In Mr. Pearse's choicest style; bright, wise, quaint, and touching. Mr. Tresidder's pictures are very good.'—Christian Miscellany.
- The First Year of my Life: a True Story for Young People.
 By ROSE CATHAY FRIEND.
 - 'It is a most fascinating story.' Sunday School Tines.
- Fiji and the Friendly Isles: Sketches of their Scenery and People. By S. E. Scholbs. Fifteen Illustrations.
 - 'We warmly recommend this little volume to readers of every sort.'— Hastings and St. Leonard's News.
- The Story of a Pillow. Told for Children. Four Illustrations.
 - 'Simply and gracefully told.'—Bradford Observer.
 - 'Little folks are sure to be interested in this wonderful pillow.'-Literary World.

NEW SHILLING SERIES. Foolscap 800. 128 pp. Cloth.

Gilbert Guestling; or, the Story of a Hymn Book. Illustrated. 'It is a charmingly told story.'-Nottingham and Midland Counties Daily Express.

Uncle Dick's Legacy. By E. H. MILLER, Author of 'Royal Road to Riches,' etc., etc. Illustrated.
'A first-rate story . . . full of fun and adventure, but thoroughly good and

healthy.'-Christian Mistellany.

Beatrice and Brian. By HELEN BRISTON. Three Illustrns. 'A very prettily told story about a wayward little lady and a large mastiff' dog, specially adapted for girls.'—Derbyshire Advertiser.

Tom Fletcher's Fortunes. By Mrs. H. B. PAULL. Three Illustrations.

'A capital book for boys.'—Sheffield and Rotherham Independent.
Guy Sylvester's Golden Year. Three Illustrations.

'A very pleasantly written story.'-Derbyshire Courier.

Becky and Reubie; or, the Little Street Singers. By MINA E. GOULDING. Three Illustrations.

'A clever, pleasing, and upon the whole a well-written story.'—Leeds

Mercury.

The Young Bankrupt, and other Stories. By Rev. JOHN COLWELL. Three Illustrations. Left to Take Care of Themselves. By A. RYLANDS. Three-

Illustrations.

The Basket of Flowers. Four Illustrations.

Mattie and Bessie; or, Climbing the Hill. By A. E. COUREENAY.

Mischievous Foxes; or, the Little Sins that mar the Christian Character. By John Colwell. Price is.

'An amazing amount of sensible talk and sound advice.'—The Christian.

Polished Stones from a Rough Quarry. By Mrs. HUTCHEON.

"A Scotch story of touching and pathetic interest. It illustrates the power of Christian sympathy. . . . Sunday school teachers seal this little volume and learn the results of such labour."—Irish Evangelist.

Recollections of Methodist Worthies. Foolscap 8vo.

PRICE NINEPENCE. Imperial 32mo, Cloth, Illuminated.

1. The Wonderful Lamp: and other Stories. By Ruth ELLIOTT. Five Illustrations.

2. Dick's Troubles: and How He Met Them. By RUTH ELLIOTT. Six Illustrations.

3. The Chat in the Meadow: and other Stories. By LILLIE. MONTFORT. Six Illustrations.

4. John's Teachers: and other Stories. By LILLIE MONT-FORT. Six Illustrations.

5. Nora Grayson's Dream: and other Stories. By LILLIE MONTFORT. Seven Illustrations.

6. Rosa's Christmas Invitations: and other Stories. Вv LILLIE MONTFORT. Six Illustrations.

7. Ragged Jim's Last Song: and other Ballads.

EDWARD BAILEY. Right Illustrations.

- 8. Pictures from Memory. By ADELINE. Nine Illustrations.
- g. The Story of the Wreck of the 'Maria' Mail Boat: with a Memoir of Mrs. Hincksman, the only Survivor. Illustrated.
- 10. Passages from the Life of Heinrich Stilling. Page Illustrations.
- II. Little and Wise: The Ants, The Conies, The Locusts, and the Spiders. Twelve Illustrations.
 12. Spoiling the Vines, and Fortune Telling. Eight Illus-
- 13. The Kingly Breakers, Concerning Play, and Sowing the Seed.
- 14. The Fatherly Guide, Rhoda, and Fire in the Soul.
- 15. Short Sermons for Little People. By the Rev. T. CHAMPNESS.
- 16. Sketches from my Schoolroom. Four Illustrations.
- 17. Mary Ashton: a True Story of Eighty Years Ago. Four Illustrations.
- 18. The Little Prisoner: or, the Story of the Dauphin of France. Five Illustrations.
- 19. The Story of an Apprenticeship. By the Rev. A. LANGLEY. Frontispiece.
- 20. Mona Bell: or, Faithful in Little Things. By EDITH M. EDWARDS. Four Illustrations.
- 21. Minnie Neilson's Summer Holidays, and What Came of Them. By M. CAMBWELL. Four Illustrations.
- After Many Days; or, The Turning Point in James
 Power's Life. Three Illustrations.
 Alfred May. By R. RYLANDS. Two coloured Illustrations.
- 24. Dots and Gwinnie: a Story of Two Friendships. By R. RYLANDS. Three Illustrations.
- 25. Little Sally. By MINA E. GOULDING. Six Illustrations.
- 26. Joe Webster's Mistake. By EMILIE SEARCHFIELD. Three Illustrations.
- 27. Muriel; or, The Sister Mother.
- 28. Nature's Whispers.
- 29. Johnny's Work and How he did it. Five Illustrations.
- 30. Pages from a Little Girl's Life. By A. F. PERRAM. Five Illustrations.

PRICE EIGHTPENCE. Imperial 32mo. Cloth, gilt edges.

The whole of the Ninepenny Series are also sold in Limp Cloth at Eightpence. Ancass, the Slave Preacher. By the Rev. HENRY BUNTING. Bernard Palissy, the Huguenot Potter. By A. E. KEELING. Brief Description of the Principal Places mentioned in

Holy Scripture. Bulmer's History of Joseph. Bulmer's History of Moses.

Christianity compared with Popery: a Lecture.

Death of the Eldest Son (The). By CASAR MALAN.

Dove (Margaret and Anna), Memoirs of. By Peter McOWAN. Emily's Lessons: Chapters in the Life of a Young Christian. Fragments for Young People.

Freddie Cleminson.

Ianie: a Flower from South Africa.

Jesus, History of. For Children. By W. MASON.

Precious Seed and Little Sowers.

Sailor's (A) Struggles for Eternal Life, Memoir of Mr. JAMES BOYDEN.

Saville (Jonathan), Memoirs of. By the Rev. F. A. WEST.

Soon and Safe: a Short Life well Spent.

Sunday Scholar's Guide (The). By the Rev. J. T. BARR. Will Brown; or, Saved at the Eleventh Hour. By the Rev. H. BUNTING.

The Wreck, Rescue, and Massacre: an Account of the Loss of the Thomas Kine.

Youthful Sufferer Glorified: a Memorial of Sarah Sands Hay. Youthful Victor Crowned: a Sketch of Mr. C. Jones.

PRICE SIXPENCE. Crown 16mo. Cloth, Illuminated Side and Coloured Frontispiece.

- I. A Kiss for a Blow: true Stories about Peace and Was for Children.
- 2. Louis Henry; or, the Sister's Promise.
- 3. The Giants, and How to fight Them.
- 4. Robert Dawson; or, the Brave Spirit.
- 5. Jane Hudson, the American Girl.
- 6. The Jewish Twins. By Aunt FRIENDLY.
- 7. The Book of Beasts. Thirty-five Illustrations.
- 8. The Book of Birds. Forty Illustrations.
- g. Proud in Spirit.
- 10. Althea Norton.
- 11. Gertrude's Bible Lesson.
- 12. The Rose in the Desert,
- 13. The Little Black Hen.
- 14. Martha's Hymn.
- 15. Nettie Mathieson.
- 16. The Prince in Disguise.
- 17. The Children on the Plains.
- 18. The Babes in the Basket.
- 19. Richard Harvey; or, Taking a Stand.
- 20. Kitty King: Lessons for Little Girls.
- 21. Nettie's Mission.
- 22. Little Margery.

- 23. Margery's City Home.
- 24. The Crossing Sweeper.
- 25. Rosy Conroy's Lessons.
- 26. Ned Dolan's Garret.
- 27. Little Henry and his Bearer.
- :28. The Little Woodman and his Dog.
- 29. Johnny: Lessons for Little Boys.
- 30. Pictures and Stories for the Little Ones.
- 31. A Story of the Sea and other Incidents.
- 32. Aunt Lizzie's Talks About Remarkable Fishes. Forty
- .33. Three Little Folks Who Mind Their Own Business; or, The Bee, the Ant, and the Spider. Twenty-five Illustrations.

The whole of the above thirty-three Sixpenny books are also sold at Fourpence, in Enamelled Covers.

PRICE SIXPENCE. 18mo. Cloth, gilt lettered.

African Girls; or, Leaves from Journal of a Missionary's Widow. Bunyan (John). The Story of his Life and Work told to Children. By E. M. C.

Celestine; or, the Blind Woman of the Pastures.

Christ in Passion Week; or, Our Lord's Last Public Visit to Jerusalem.

Crown with Gems (The). A Call to Christian Usefulness. Fifth of November; Romish Plotting for Popish Ascendency. Flower from Feejee. A Memoir of Mary Calvert.

Good Sea Captain (The). Life of Captain Robert Steward.

Grace the Preparation for Glory: Memoir of A. Hill. By
Rev. J. RATTENBURY.

Hattie and Nancy; or, the Everlasting Love. Book for Girls. Held Down; or, Why James did Not Prosper.

Impey (Harriet Langford). Memorial of.

John Bunyan. By E. M. C.

Joseph Peters, the Negro Slave.

Matt Stubbs' Dream: a Christmas Story. By M. G. PEARSE. Michael Faraday. A Book for Boys.

Ocean Child (The). Memoir of Mrs. Rooney.

Our Lord's Public Ministry.

Risen Saviour (The).

St. Paul, Life of.

Seed for Waste Corners, By Rev. B. SMITH. Sorrow on the Sea; or, the Loss of the Amazon.

Street (A) I've Lived in. A Sabbath Morning Scene. Three Naturalists: Stories of Linnæus, Cuvier, and Buffon. Young Maid-Servants (A Book for). Gilt edges.

PRICE FOURPENCE. Enamelled Covers.

Precious Seed, and Little Sowers.

Spoiling the Vines.

Rhoda, and Fire in the Soul.

The Fatherly Guide, and Fortune Telling.

Will Brown; or, Saved at the Eleventh Hour.

Ancass, the Slave Preacher. By the Rev. H. Bunting. Bernard Palissy, the Huguenot Potter.

PRICE THREEPENCE. Enamelled Covers.

'The Ants' and 'The Conies.'

Concerning Play.

The Kingly Breaker' and 'Sowing the Seed.'

'The Locusts' and 'The Spiders.'

Hattie and Nancy.

Michael Faraday.

Three Naturalists: Stories of Linnæus, Cuvier, and Buffon. Celestine; or, the Blind Woman of the Pastures.

John Bunyan. By E. M. C.

Held Down; or, Why James didn't Prosper. By Rev. B. SMITH The Good Sea Captain.

PRICE TWOPENCE. Enamelled Covers.

- 1. The Sun of Righteousness.
- 2. The Light of the World.
- 3. The Bright and Morning Star.
- 4. Jesus the Saviour.
- 5. Jesus the Way.
- 6. Jesus the Truth.
- 7. Jesus the Life.
- 8. Jesus the Vine.
- 9. The Plant of Renown.
- 10. Jesus the Shield.
- zz. Being and Doing Good. By the Rev. J. COLWELL.
- 12. Jessie Allen's Question.
- 13. Uncle John's Christmas Story.
- 14. The Pastor and the Schoolmaster.

The above Twopenny Books are also sold in Packets.

Packet No. 1, containing Nos. 1 to 6, Price 1/Packet No. 2, containing Nos. 7 to 12, Price 1/-

PRICE ONE PENNY. New Series. Royal 32mo. With Illustrations.

- 1. The Woodman's Daughter. By LILLIE M.
- 2. The Young Pilgrim: the Story of Louis Jaulmes.
- 3. Isaac Watkin Lewis: a Life for the Little Ones. the Rev. MARK GUY PEARSE.
- 4. The History of a Green Silk Dress.
- 5. The Dutch Orphan: Story of John Harmsen.
- 6. Children Coming to Jesus. By Dr. CROOK.
- 7. Jesus Blessing the Children. By Dr. CROOK.
- 8. 'Under Her Wings.' By the Rev. T. CHAMPNESS.
- o. 'The Scattered and Peeled Nation': a Word to the Young about the Jews.
- 10. Jessie Morecambe and her Playmates.
- 11. The City of Beautiful People.
- 12. Ethel and Lily's School Treat. By R. R.

The above twelve books are sold in a Packet, price 1/-

NEW SERIES OF HALFPENNY BOOKS.

By LILLIE MONTFORT, RUTH ELLIOTT, and others. Imperial 32mo. 16 pages. With Frontispiece.

27. The New Year; or, Where shall I

28. The Book of Remembrance 'Shall we Meet Beyond the River?'

30. Found after Many Days. 31. Hugh Coventry's Thanksgiving.

35. Old Rosie. By the Rev. MARK

37. How Dick Fell out of the Nest. 38. Dick's Kitten.

39. Why Dick Fell into the River.

40. What Dick Did with his Cake.

45. Not too Young to Understand.

46. Being a Missionary.
47. Willie Rowland's Decision.
48. 'Can it Mean Me?'

Begin?

32. Our Easter Hymn. 33. 'Eva's New Year's Gift.'

GUY PEARSE

36. Nellie's Text Book.

41. Dick's First Theft. 42. Dick's Revenge. 43. Alone on the Sea. 44. The Wonderful Lamp.

49. A Little Cake. 50. A Little Coat.

34. Noble Impulses.

- 1. The New Scholar.
- 2. Is it beneath You!
- 3. James Elliott; or, the Father's House.
- 4. Rosa's Christmas Invitations.
- 5. A Woman's Ornaments.
 6. 'Things Seen and Things not Seen.' 7. Will you be the Last? 8. 'After That?'
- 9. Christmas; or, the Birthday of Jesus.
- 10. The School Festival.
- 11. John's Teachers. 12. Whose Yoke do You Wear?
- 13. The Sweet Name of Jesus
- 14. My Name; or, How shall I Know?
- 15. Annie's Conversion.
 16. The Covenant Service.
- The Chat in the Meadow.
- 17. The Chat in the 18. The Wedding Garment.
 19. 'Love Covereth all Sins.'
 Sincere
- 20. Is Lucy V Sincere?
- 21. He Saves the Lost.
- 22. The One Way.
 23. Nora Grayson's Dream.

- 24. The Scripture Tickets. 25. 'Almost a Christian.'
- 25. 'Almost a Christian's Chri
- 51. A Little Cloud. 52. The Two Brothers: Story, of a Lie. The above Series are also sold in Packets.

Packet No. 1 contains Nos. 1 to 24. Price 1/-Packet No. 2 contains Nos. 25 to 48. Price 1/-

LONDON:

T. WOOLMER, 2, CASTLE STREET, CITY ROAD, E.C.

Digitized by Google

